

MAY, 1902

10 CENTS

THE STELLAR RAY



Successor to

SUGGESTION

Higher Thought, Philosophy
Modern Menti-Culture
Practical Psychology
Physical Upbuilding
Astral Science
Occultism
Optimism
Opulence

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What Parents and Guardians Ought to Know

EACH child born into the world is entitled to the best guidance and care the parent is capable of giving it. The Stellar Ray horoscopes are intended to be an important assistance to parents in the comprehension, education and care of their children. A natal chart—cast for the exact time of the child's birth reveals that child's character, mind and disposition, the weak and strong points in the organism as well as the vices and virtues—enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can be best trained.

THEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

THEY will appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness. For goodness alone is truly great.

FULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.



FOR ages the destiny of the world, aye, the universe, has been mapped out in the sky, but there have been few of mankind pure enough to interpret the handwriting of the Supreme Ruler. We may only realize through pain and sorrow, that we alone are the builders of our own future and the rulers of our own destiny. May each one realize this fully.---Science and Key of Life.



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THE STELLAR RAY

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HENRY CLAY HODGES, Editor.

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NO. 5.

Our Platform.

This magazine teaches that as we sow, so likewise shall we reap. That the universe is governed by immutable laws. These laws are divine. It behooves each person to become master of himself and cultivate the nobler qualities of his nature, with a view of bringing his conduct and course of life into keeping with the divine forces which are all about him. If so, it is his privilege to escape the consequences of violated law and thereby live in peace and harmony with himself and his fellow man.

EDITORIAL

AN EPIDEMIC OF HEALTH.

The dean of the medical department of the University of Michigan, Dr. V. C. Vaughan, says that Christian Science is a disease.

Before an audience of Congregationalists in Detroit, recently, the Dean in his discourse said, "People are inclined to have huge epidemics of backsliding, when they return to the ways of their grandfathers. Mrs. Eddy and her Christian Science is an example of it,—pure atavism. People become mentally sick, just as they become physically sick and all these freakish beliefs are evidences of it." What ancestral disease is the doctor evidencing, may we ask, that he calls a great epidemic of good health a malady? The truth is that a few more such epidemics of the power of mind over matter, and the whole medical fraternity would be out of business or it is to be hoped would be using every effort to induce an endless chain of such so-called atavism that humanity may be enabled to inhabit a well body.

It is beneath one holding a responsible position in one of our greatest educational institutes, to denominate as dementia any system outside the regime or dogmas of his own school and especially is it so if such system has healed sickness for which medical experts could find no specific remedy. Hence we attribute this irrelevance of Dr. Vaughn to a case of "pure ata-

vism," which is just as fair a verdict as he has given to the subtle healing force underlying the achievement of Christian Science.

For nearly fifty years after Harvey discovered the circulatory system of the blood, not an M. D. over forty years of age but called him demented. For half a century after the discovery of Hahnemann, the medical fraternity refused their countenance, and many to-day adhere to the old regime of physic.

There is a fundamental truth upon which Christian Science stands and it is the principle which moves the world, the power of mind over matter. Although clothed in error it is there to be demonstrated and put to its greatest possible use. The medical profession of to-day should investigate and utilize such a power not condemn it with selfish egotism.

The fraternity should get busy constructing a thesis in which this powerful healing specific shall add to its conquests and place it in the foremost ranks of progress. Christian science is only one reflection of the great healing forces of nature. The unbiased mind has only to investigate what is being done toward relieving the ills of humanity outside of the regular profession in order to be convinced that even as advanced as are the doctors of to-day, they have much more to include in their research in therapeutics.

BREEDING CRIME.

It would appear that our present methods of dealing with criminality tend to foster, rather than to eliminate crime. The fact stands that the turbid stream flows on through our courts out into prisons or the vast beyond, sent here and there by the decrees of so-called justice. Is the spirit of vengeance or punishment, "the requirement of a life for a life, an eye for an eye" always an emanation of wisdom? These decrees would be more just if more wisely discriminating. One man is condemned to imprisonment who steals a horse, clothing, food, and the man who steals millions retains his liberty and the privilege to continue his nefarious occupation. The family of the horse thief is left without support to sink further into the mire of poverty and ignorance, his children destined to increase the tide of criminal humanity. The purloiner of millions becomes a lofty example of the premium put upon stealing, not such trifles as clothes and food, but vast sums of the where-with-all to purchase every luxury.

Does not this method tend to foster and breed crime? A system should be instituted by which each case of crime shall be specifically treated as a diseased member. No human being should be deprived of the privilege of labor. Industry should be encouraged, it is the best developing agent that exists. Imprisonment should not deprive a man of the power to be remunerative. After compensating the government for his keeping, all earnings above that requirement should go to the support of

his family if he has one, or be placed to his credit for his future need. By this means the lamp of hope is still kept burning in his breast, and his children may be rescued from drifting into the sea of criminality.

There is a necessity that a wise guardianship be instituted over the children of criminals in the hands of the law. The law of kindness along all lines of action in this field should be more in evidence. Crime is an awesome malady, and appallingly contagious. It is more destructive than cholera and other scourges.

The strong arm of beneficent laws should restrain, and if necessary and wise, confine the criminal and hold him in an environment where he *must* absorb better conditions of mind and soul and body. Hold him in an environment which shall awaken a realization of the wise kindness which restrains the ignorant or vicious lawbreaker from jeopardizing the lives and property of his fellow men.

This is possible and it is being ventured upon by some of the advance guards of progress. When the laws dealing with the criminal are permeated with the spirit of brotherly love, the milk of human kindness, instead of vengeance and retribution, when from this spirit is evolved a system of protection, enlightenment and development for his offspring, then will prison houses experience a great depletion in the numbers incarcerated, and the purifying process will be felt through all strata of society. For the leavening of the spirit of charity will uplift all humanity.

SUCCESS AND FAITH.

The achievements of success always contain the element of faith. The efficacy of this subtle force is not realized.

The faith of Franklin, Tesla, Edison, Marconi, Columbus, more than their genius, more than their purpose, was the force that brought them success. We have been so busy with what man has accomplished that how he has been able to achieve such marvels has remained a mystery. These familiar words have been ringing through the centuries. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove, and nothing shall be impossible unto you." Math. 17;20.

Man has never comprehended the words. He has supposed that they must have some spiritual significance but no practical solution has been made. Now however, their true meaning is stirring the sleeping consciousness as the first faint call of spring time moves the dormant vegetable life of the earth.

Humanity is slowly awakening to the power of invisible force, to realize that not the man, but the forces stored within him accomplish things. Frank Marimon in "The Business Philosopher" says:—

"Is it not high time that we awake and shake ourselves free from the illusions of the senses? Surely we must see that the unseen things are the realities for it is from them that the material things spring. The material things perish with the using, but from the womb of the unseen

principles springs ever new and varied forms of that which is material.

"There was a time when it was not safe for a man to say that the earth was round, because it "appeared" flat—and it was not safe for a man to say that the sun did not travel around the earth because it "appeared" to do so. Courageous souls with the aid of science have persuaded us to renounce the deception of our senses in these and endless other things and accept the truth."

"If you have faith as a grain of mustard seed, nothing shall be impossible unto you." The invisible subtle power of faith is coming to be recognized as an all important factor in the annals of progress. Its radiant light has guided each epoch to its advancement, each individual to whatever achievement gained—and beams steadfastly outward to the perfection of human attainment.

THE POWER OF ACQUIESCENCE.

Inherent in every one is the power of acquiescence. By this we do not mean the power to agree with everybody, nor to acquiesce in matters from which one may extricate oneself. We do mean, however, that there is a subtle force in yielding to the inevitable, that there is a wisdom in its use which should be more fully recognized.

For a simple experiment. When the wind blows the dust, slams the doors and tosses your clothing about, do not feel irritated, but say, "jolly wind dash along, I am willing." When the rain comes deluging the pave-

ments, do not feel antagonized, but think, "This is God's rain, sent for a good purpose." A sense of that wide purpose, as wide as the sea, will replace the annoyance of the drenching. (The fragrance of the rain will greet you and a feeling of pleasure follow.

When annoyances arise, think and feel, "These matters cannot disturb me" and like magic their power will be replaced by a sense of peace. This is due to a withdrawal of the spirit of opposition and bringing into use the subtle power of acquiescence. A teacher of old called this antagonism toward the inevitables, "kicking against the pricks."

Meet self-discordant conditions with diverted attention, turning the mind at once, toward some pleasant memory, or happy anticipation. Acquiesce in the condition by a peaceful aura and nothing can harm you. (Try these simple suggestions and reap a fruitage of peaceful moments, where once the thorns of irritation and fretfulness were abundant.

The man who wins is the man who
climbs

The ladder of life to the cheery
chimes

Of the bells of labor, the bells of toil,
And isn't afraid that his skin will
spoil,

If he face that shine of the glaring
sun

And he works in the light till his
task is done;

A human engine with triple beam

And a hundred and fifty pounds of
steam.

MISINTERPRETED SIGNALS.

The Mariner values the signals, which indicate the approach of storms or a period of calm and fair weather, according to their reliability. (The weather signal service is being constantly improved and saves a great deal of life and property.

Nature has a signal system by which man may fortify himself for coming disturbances of his mental atmosphere or anticipate the sunshine of harmonious conditions. In the present state of development, these signals are frequently misinterpreted causing fear, confusion and error. Frequently a signal is given that something is wrong and is interpreted to indicate approaching calamity, whereas the right interpretation would have been physical derangement. In the development of knowledge of the marvelous mechanism of the human being, the relations between all parts will become clearly defined and the beneficent signal system by which Nature warns, instructs, cherishes and guides her children to health, happiness and power, will be understood as readily as the mariner interprets the weather signals.

How may one learn to interpret these signals aright? So simple is the way to knowledge that it will be rejected by those who are seeking higher development through the study of abstruse metaphysics. Nevertheless, there is a way to wisdom, which has been for thousands of years, scientifically demonstrated to be the true way and yet comparatively few follow it because it is so simple. It is this. Hold your mind to a con-

scious belief, that a great purpose for the best good of all enfolds the universe. Fall asleep every night making yourself say that it is true. Reiterate it each morning with gladness, repeat the joyful words many times each day. Although you are not at first sure that you know it is true, hold yourself to this thought and when you least expect it a revelation will come that will bring you peace, confidence and courage. You will then be in harmony with the signal system of the universe and will be able to interpret aright all signals meant for yourself, because you have the key to all growth into wisdom and power. If you sincerely desire to be wise, good and powerful, you will at once try this key to the portals of revelation.

I would rather be sick than idle.—
Seneca.

SCHOOL PENSION LAW.

Ohio Factory Inspector Suggests a
Remedy for Child Labor.

Columbus, O., March 8.—State Shop and Building Inspector J. H. Morgan, in his annual report on child labor legislation, suggests a school pension law by which in such cases the equivalent of the child's wages may be paid out of the public treasury for the support of poor parents and the child sent to school.

All that has not been softened by Christianity is as hard and tainted meat.

THE SUNDAY QUESTION.

The Scientific Basis of Sabbath and Sunday. By Rev. Robert John Hardy, with an introduction by G. Stanley Hall, LL. D. Second and Revised Edition. Boston: Herbert B. Turner & Co.

This is the second edition of a book which, on the occasion of its first appearance five years ago, aroused considerable discussion. It is a clear and unprejudiced view of the whole Sunday question, and just now, when the community is stirred up over the revival of Colonial laws regulating the observance of the first day of the week, it is peculiarly welcome.

For nearly three hundred years the Church in America has steadfastly opposed the liberalization of thought and action in regard to Sunday observance, but, in spite of that stand, there has been a gradual advance in popular opinion in favor of a free and untrammelled use of the day in so far as it does not interfere with the rights of others. A committee of the Legislature has lately reported a bill in which hunting and fishing, golf and baseball are allowed on Sunday, under certain restrictions. And this in Puritan Massachusetts, where two centuries ago indulgence in either or any kind of amusement would have been regarded as almost a capital crime, and would have been punished if not with loss of life, by the loss of property and ears.

The battle between narrow-minded theologians and liberal Christians on the subject has for the last forty years been a constant retreat on the part of the former. It is only a few

years ago that the public demanded the opening of the Public Library on Sunday afternoons. The orthodox Christian churches—some of them—were horrified, but the public had its way, and the end has been most beneficent. A like opposition was made to the opening of the Museum of Fine Arts on Sunday, but it failed, and the working public, before deprived of the opportunity of enjoying the productions of the great artists, had a new and delightful world opened to them. Then followed the sacred concerts of music on the Common on Saturday afternoons. This movement was denounced from the pulpit and by certain religious newspapers, but is now accepted as equally lawful and inspiring as the singing by quartets in the city churches.

The Sabbath, Dr. Hardy tells us, is a pagan institution, and is known through the cuneiform inscriptions lately discovered to have existed over nine thousand years ago. It seems to have been celebrated universally, and there are allusions to it in the most ancient literatures. The origin of the Sabbath was identical with the origin of the week. All divisions of time were primarily made by the movements of the heavenly bodies. The origin of seven as the number of days in the week is directly traceable to the moon, which was universally worshipped. The four phases of the moon represent seven days each, and the first day of each change was made a rest day because of the belief that working would anger the moon-god. The Jews got their Sabbath from the Babylonians, which was afterwards modified and claimed to have been

given them direct from God.

After an exhaustive study of the whole subject, Dr. Hardy finds that the Lord's Day is a necessity, demanded by our human weakness for meditation, worship and the cultivation of our higher nature. As the criterion of what is allowable on that day he puts forth this question: "Does it interfere with the favorable conditions of worship?" "The State," he adds, "has the right to enforce Sunday laws, not, indeed, to make man religious by law, but to protect the right of those who have religious convictions and for the general good of the State. Little is to be accomplished by arbitrarily forcing a community low in morals to rest on Sunday."—*The Boston Transcript*.

A CORRECTION.

In our April number in an able article by L. H. Henley, M. D. D. S. of Marshall Texas, a quotation from Shakespeare was credited to Longfellow as its author, through the error of an employee of this office. "Mistakes will occur in the best regulated families," but this one is inexcusable and we beg the Doctor's pardon.—Ed.

As long as thou shalt live seek to improve thyself, presume not that old age brings with itself wisdom; it is better to learn late than never.—*Solon*.

There is a palate of the understanding as well as of the senses.—*Ben Jonson*.

HOW UNUSED BRAIN CELLS MAY BE AWAKENED.

Filed neatly away in Nature's cabinets is found a vast amount of data which proves to the investigator that it is through the principle of individual effort that her works are accomplished. Mountains, oceans, smallest flower and insect are the product of her atomic, cellular laws. This research has brought us to inquire what is the foundation principle of individual human accomplishment. The principles of utilized electricity have always existed although but recently applied by human intelligence; the principle of individual human power has always existed and is not yet practically and generally applied. Excellent work is being done, however, in this science of individuality. We learn that the dormant cells in the human brain will not evince activity unless the blood is thoroughly oxygenized by proper respiration, the magnetic currents of the body harmonized by rational output of mesmeric force and the mind open to a sense of the great possibilities of human achievement. It is ascertained that the prejudiced mind acts upon the further development of individual power as the stiffened muscles of a paralyzed arm or leg act upon the usefulness of the physical body.

It is entirely possible through scientific methods to cultivate individual human power, and while each and every case may not prove satisfactory as is the experience in all that is undertaken in this evolving

life, good results are being accomplished by applied science in awakening the sleeping brain cells, thus revealing that greater possibilities of happiness and far superior intuitions of wisdom exist in the human being than has ever been dreamed.

ANSWER TO INQUIRIES.

The Monea Lessons are not mysticism nor magic according to the popular interpretation of those terms. Electricity is a mystery but we are constantly benefiting by improved methods and broader, more varied application of that mystical force.

Life itself is a great mystery but we are learning constantly to turn its force into more beneficial channels.

As the muscles of the body are developed, as the vocal organs are cultivated as the child is taught to walk and talk, so does the power that permits the body to move, also permit all parts of the being to move aright. There are many methods for developing a human being to health, to purity and power. The Monea Lessons comprise such a purpose and are based upon scientific principle. There is nothing of "black art or magic" about them but THERE IS A GOLDEN MAGIC OF HEALTH HAPPINESS AND SUCCESS as a result of their simple but powerful secret.

George Washington in truth so grand
Is one of our most cherished joys.
The father of our glorious land—
He raised some very naughty boys.

—Washington Star.

HEALTH AND HYGIENE

DANGERS OF EATING.

THE index expurgatorius of food, so to speak, has so vastly enlarged itself with the advance of science that there is little left we can eat. It has come to pass that if we are properly careful of our health we will starve to death. Science has lent itself to the adulteration of food so generously, and has invented cheap substitutes with such skill that nothing is what it seems to be. The able-bodied chemist can imitate things so successfully that the other able-bodied chemist cannot prove that they are imitations. Butter is no longer a dairy product, but comes from the butchers' packing houses, done up in aniline dye. Wheat bread is made largely of cornmeal, alum and such things. Apple vinegar never saw an apple, but comes from the manufacturing chemist. Milk comes largely from the barnyard pump, freighted with typhoid fever. Catsup is coal-tar dyes and salicylic acid; pepper is cocoanut shells, sawdust and clay; jellies and preserves are aniline dyes, and the by-products of vitrol; honey never saw the busy bee—the chemist makes it. Red wine is salicylic acid, and white wine is sulphuric acid, and, worst of all, whiskey is largely wood alcohol.

We cannot venture to drink these things, and water is full of deadly poison. We cannot eat canned meat because of copper, arsenic and sul-

phuric acid. We cannot eat fresh meat because it reeks with ptomaines. Fish produce leprosy. The red-cheeked apple owes its red cheeks to aniline and its preservation to embalming fluid, and potatoes are coated with alum.

The marvel of it all is that any human life remains. And still more marvelous is it that the man who eats what is set before him, asking no questions, is the one who generally enjoys the most robust health. Some men convey food to their stomachs with no more consultation of that high organ than of their carpet-bags as to what they shall pack into them for a journey upon the steam cars. And, singular as it may appear, these misguided men contribute about as little to the support of the doctors and undertakers as others. There was a time within the memory of some of us who have gray heads when the chemist was not employed around the food factory; when butterine was unknown; when the bees made the honey; when cider and vinegar came from the apples; when grape seed did not cause appendicitis; when wheat flower was made of wheat; when whiskey was straight and wine was grape juice; when, in short, things—that is, things to eat—were what they seemed to be and germs had not been invented. And yet, paradoxical as it may appear, the average term of human life was

not as great as it is in this day of imitation.—From an article in the *Pennsylvania School Journal*.

TYRANNY OF CLOTHES.

SUPPOSE—and it's the case with many of us—it is merely a woman who is trying to earn her bread and butter out in the business world, competing with men. The very first obstacle she stumbles over is her own skirt, and the reason so many of us are sitting on the bottom rung of the financial ladder is because women's clothes are not built for climbing, and we are simply held down by them.

Our skirts are trailing and flopping around us at every step, and getting in the way, and every time we come down to work on a rainy day, trying to hold up our petticoats in one hand, while with the other we frequently grab at an umbrella and a purse, and a handkerchief, and a note book, and a lead pencil, and a stray package or two, we feel like sitting down and crying, and admitting that the un-pocketed woman can never really compete with the many-pocketed man. We are carrying a killing handicap, and it's no wonder he wins the race. Even the black bag—the badge of the business woman—which so many carry, is a mere make-shift and delusion.

Everything is contagious—health, happiness, morality, sobriety, gentleness. You throw off the germs of your condition, whatever it may be.

PHYSICAL EFFECT OF CHILD LABOR.

The increasing interest in child labor reform is strongly reflected in the *March Woman's Home Companion*, which contains a department of child labor information officially furnished by the National Child Labor Committee. The important question of physical injury caused to boys and girls by child labor is treated in part as follows:

"Laymen usually underestimate the physiological importance of the play hours of children between the ages of ten and sixteen years. Work during this period of life in factory and workshop has the effect of causing excessive fatigue in certain groups of muscles. This fatigue results in muscular degeneration, and the assumption of certain faulty attitudes which are first habitual, but later assume the place of the normal, leaving the child more or less permanently deformed, and to some extent incapacitated.

"These deformities are to be regarded on the one hand, not simply as disfiguring, but as interfering with wage-earning capacity later on or as menaces to health and the normal tenure of life on the other hand.

"The work of boys is for the most part done in the standing position. This work usually constitutes an apprenticeship for the work to be done in the same position as journeymen adults. A very frequent result of such premature and excessive toil in boys is the breaking down of the feet, which results in what is popularly known as 'flat foot.' Under these circumstances it is seen quite frequently

in its severest forms, and thus often results in permanently forbidding the continuance of the trade learned as a boy.

"The girl, on the other hand, does her work in the factory in a sitting position, as a rule. The effect now is frequently the development of what is known as 'rotary lateral curvature of the spine.' This results in disabling the expansive power of the chest, crowds the heart and lungs abnormally and even affects the capacity and shape of the pelvis. For this reason it is well known that severe cases of lateral curvature result in bringing the tenure of life far below the average by its effect upon the heart and lungs. The deformity of the pelvis has long been known as being productive of serious harm in the maternal function.

"While these deformities do not occur in the greater number of toiling children, they are known to be particularly frequent among them. And the baneful effects of these deformities are greatly intensified by unfortunate home environment and improper nourishment."

I am a traveling man and want you to know that you deserve a circulation of 100,000 or 1,000,000. Keep up the short pithy articles and you will get there. You have a vast "force" behind it now and I distinctly feel it. Don't give it a name. don't crystallize it, keep it "fluid" and work for humanity.—*H. C. S. The Nelson, Rockford, Ill.*

WHAT HAPPENS TO THE TEETH IN SLEEP.

If the teeth are to get but one thorough cleansing during the day, just before retiring is the best time to give it to them, says *Popular Science Siftings*. There are six or eight hours during sleep that the salivary glands are inactive, and fatty and starchy foods that may be lodged between and round the teeth undergo decomposition, forming acids which act more or less readily on the tooth structure at the time of its formation. The salivary glands are not active during sleep, and the acids are not diluted, as during the day; a free flow of saliva prevents to a great degree the deleterious effects of acids thus formed.

I don't know what the dog will be in the next life, but I know he is a great factor in this. A scrawny dog saved Jacob Riis from suicide by wagging its stumpy tail in a friendly way. A tiny bull pup nestling in his hand awakened something in tough Owen Kildare's heart and gave him his first impulse toward decency.

It is well to be sure you are right, but don't be too sure everybody else is wrong.—*New York Times*.

Be always as merry as ever you can, for no one delights in a sorrowful man.—*Chicago Post*.

Memory tempers prosperity, mitigates adversity, controls youth and delights old age.—*Chicago Post*.

CONTRIBUTIONS AND SELECTIONS

HOW BRAIN STRUCTURE IS AFFECTED BY SUGGES- TION AND HYP- NOTISM.

By LEON ELBERT LANDONE.

Author of Awakening Brain Centers, Elimination, Developmental Breathing, Scientific Lessons on Perfect Foods, Purity-Power, Foods That Are Drugged, Building a Perfect Body, etc., etc.

Article 1. Suggestion and The Brain.

One of my articles published in the Suggestion Magazine about a year ago brought me a great many inquiries from the readers of the magazine. These letters made me desire to continue as a contributor but my time was so occupied that I found it impossible to do so

The letters I received showed me that the readers of STELLAR RAY are thinkers. One likes to write for thinkers. Imagine talking to a room full of people whose faces you are never allowed to see and whose voices you never hear; then again imagine how difficult it is to write to twenty or fifty thousand people never seeing them, hearing from them or knowing who they are.

A reader's criticisms, complimentary or not, are helpful and stimulating to a writer. He feels, as I felt upon receiving letters from the Suggestion readers, that he is no longer

writing to blank, dumb, invisible somebodies. When they respond the writer knows that he has made them think. He knows that his printed article has carried suggestions to the minds of its readers.

Suggestions! What are suggestions? Is there any limit to the content or extent to the meaning of the term suggestion? How am I to use it in these articles? All these questions must be understood and the terms exactly defined or we shall become very much confused.

In the first place, there is always a broad general meaning and a smaller, more definite, significance to each scientific term. Suggestion has its broad general significance and also its special, exact technical meaning.

When we glance at the painting of an artist, beauty of color, symmetry of form, harmony of grouping are "suggested" to us by the work of the painter. The style of the apparel we wear, is determined by the "suggestions" given us by those who choose and set the fashions. The noise on the street immediately "suggests" to us that we go to the window to determine what is happening without.

As I glance out of the window the clouds "suggest" rain, and the shabby appearance of the man on the corner "suggests" want and poverty, while the beautiful lawn beyond with its fountains and flowers "suggest" the wealth of the owner.

The foregoing use of the term is the general, broad, non-exclusive use. In this series of articles we will never use the term "suggestion" or the verb "to suggest" in this sense.

[There is a more limited meaning of the term,—a technical meaning; and it is in this restricted sense that we shall discuss the subject.

By "Suggestion" we mean positive assertion or negation supplied by one's own mind or by that of another either by act, word or thought for the definite purpose of changing certain existing physical, mental, emotional or spiritual conditions.

Using the term in this sense, we find that it covers all forms of auto-suggestion as well as suggestion proper. It includes all forms of the assertions, statements, affirmations and the mental content of all concentration ideals practiced and held by so-called new thought, mental scientists, divine scientists, Christian scientists, faith curists, etc. Hence whatever is written regarding suggestion applies equally to affirmations, statements of truth and concentration.

Now do you understand what I intend to include under the term suggestion? If so, let me write a few words in regard to the evolution of the brain structure so that we shall have a definite basis by which we can judge of the effects of hypnotism upon the tissue and structure of the brain.

The brain in the skull has evolved to its present stage of development through countless ages of discriminative functioning. Each new conscious experience through which the

individual has passed has altered the brain structure. Each discriminative experience has built in or torn down brain tissue. All tissue thus built in has been transmitted from parents to offspring from generation to generation. Often there has been little improvement in the race because the individual's experiences were not consciously discriminative and also because environment did not awaken to activity all of the brain structure inherited.

At birth, practically all of the brain centers are dormant, that is, in a sleeping or unconscious condition. Outside stimulation brings them into activity. Light awakens brain centers of color, sound awakens the brain centers of sound, physical contact awakens brain centers of hardness, softness, roughness and smoothness, and thus each external condition awakens a brain center to consciousness and to activity.

In the skull brain there are thousands of brain centers which are still asleep in the most highly developed man or woman of today.

We differ from one another because we inherit different brain structures and because differing conditions awaken different brain centers.

At present only a very few brain centers function. Most of this inherited structure is lying asleep waiting for the soul and physical activity to awaken it and bring it into action. Let me illustrate:

My great great grandfather was a great mathematician. When I entered high school it was necessary for me to work out my mathematical prob-

lems or theorems as others did. Finally one day the class was given a problem in algebra which no member of the class was able to solve. For six weeks we stuck at that problem and yet it remained unsolved.

One night an inspiration came to me. I read the problem carefully and went to bed to dream it out. When I awoke next morning I knew the solution of that problem as well as I knew my own name. Never afterwards did I *work* to solve any problem in the course. I knew their solution and I knew that I knew.

The suggestion with which I had gone to bed, together with the continuous activity of my brain on this subject for six weeks had really awakened the old dormant brain center I had inherited from my great grandfather.

Now note this. *Suggestion is of value to awaken brain centers now dormant, but if you have inherited no such brain center then the suggestion becomes harmful and even dangerous.*

There are other conditions under which suggestion may prove especially dangerous to the brain tissue. In the second and third articles of this series I shall recount some of the experiments and investigations carried on by Professor Elmer Gates which indicate the results of suggestion (continued) and hypnotism upon the brain structure.

A suggestion may stimulate or partially paralyze the brain center treated. Wisely used it is of value in awakening brain centers which are dormant but as before stated it be-

comes dangerous and harmful if employed to bring into consciousness a quality of mind or character for the manifestation of which a brain center has not been inherited. In such cases other processes must be used. Structure must be built in. This cannot be accomplished by suggestion alone.

Suggestion stimulates a sleeping brain center to activity but does not build in new tissue. More of this in the fourth article.

Suggestion acts principally upon the upper brain,—the skull brain.

There are three great brains in the body. One at the top of the spine. This is the mind brain. One at the middle of the spine. This is the emotive or solar plexus brain. One at the base of the spine, which is the power or spiritual brain.

Do you dream of the wonderful opportunities that lie locked up in those three brains in your body? Thousands of brain centers in each brain are now dormant. Awaken but a few of these and power and ability almost unlimited will be yours. Simply open the way so that the soul may manifest.

When, because of some prenatal functioning by the mother, some one or two brain centers of the child are awakened a great genius is born.

We have marveled at these prodigies, but have never dared to dream that perhaps right here and now it is possible for you and me to awaken brain centers and to build in new centers which will make us even greater than those who are born great.

"WAR AND SUGGESTION."

WRITTEN FOR THE STELLAR RAY BY
VERNE DEWITT ROWELL.

BRYANSTON, ONTARIO.

The infant laughs in baby glee at the struggling fly on a sheet of tanglefoot. The inference, that it is natural and just to destroy flies, is plain, even to the mind of a child. But he sees no reason why that custom should not extend to other living forms and so he finds a strange pleasure in torturing all things weaker than himself. Very soon he discovers that under certain conditions, not even human life is sacred. He finds in his Christmas stocking a toy sword and bright tin soldiers, beneath the battle-smoke. Magazines teem with "Dreadnought" illustrations, photographs of naval reviews and articles in praise of military leaders. The demonstrations of soldiers is a prominent feature of holiday programs, and too often our armies are national idols. We sow seeds of suggestion and reap a harvest of useless bloodshed, anguished suffering, mother's tears and broken hearts. Our ministers of state are too rashly hasty in declaring war. Our young men are all too eager to enlist for service and our people at large cheer too wildly at their boldness and bravado. Why? Because we prate too much of the nobleness of dying for one's country, of fighting when needful for the flag of the homeland. Some men have fought "pro patria" but alas! in the annals of war, the William Tells are comparatively few.

On the walls of his home are scenes of battle and pictures of martial

heroes. In early years he is told the story of David and Goliath. All these are suggestive of war and once realizing that war exists and is a national custom, the average child supposes it quite necessary. Reaching boyhood he is encouraged to read the Henty books, and is given an air-rifle to destroy the innocent and blithesome creatures of the wildwood. He concludes that it is brave and manly to destroy life, both human and subhuman. History narrates to him only the glory of strife, but does not portray the white faces and the gaping wounds.

THE WILL.

FAR too many persons are afflicted with a disease of the will, just as they have defective memories. The will seems to dope itself with impulses, plans. Late at night a great plan is conceived. The mind glows with its promise. Imagination colors gorgeously the outlines of the scheme. The wealth and glory and happiness which it will bring are nursed and petted until they seem to be realities already. A brilliant phantasmagoria! The pitiless light of the next day dissipates all this. The efforts required, the obstructions to be overcome, the close application demanded, the sacrifice of comforts—all these sober facts cool the imagination and the plan dies. The will was smothered in flowers the night the scheme was born and was useless for the enterprise.

One who does not hold his will for use is a victim of caprice, also. He flits, butterfly-like, from task to

task, working at all, finishing none. The fittest symbol for his tomb would be a house only begun, but wholly abandoned, or a tired out man carrying water in a basket.

But if you class yourselves amongst those who think they have no use of their will, you need not let these descriptions of impotency discourage you. The will is there just the same, but it is not the will's province to take you by the scruff of the neck and whirl you around; rather you are to use it to whirl yourself about. The steam does not enter the driving chest until the engineer opens the throttle. Open the throttle; test your power, and to your joyful surprise you will find it takes hold of things and moves them.

A man is never well educated, never a whole man, until he can make himself do what he has to do whether he likes it or not. A man ruled by will is not like the kitten, always seeking for the warmest spot near the fire. He is a man, anxious to fill a man's place and do a man's work. He rules himself and does not let his stomach rule him this minute, his lazy limbs the next, and his sleepy eyes 12 hours out of 24. He is master, and his eyes, limbs, stomach, etc., are his servants—not he theirs. "He that reigns within himself and rules his passions, desires and fears is more than a king," says Milton, and "He that ruleth his spirit is better than he that taketh a city," is the dictum of scripture.

WHAT IS PSYCHOMETRY.

By ELLA WHEELER WILCOX

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Over here in Paris there is a large interest in the subject of occultism.

Such men as Dr. Charles Richet, Paul Adam, Laurent Tailhade, Jules Bois, Sardou, Flammarion, Jean Korraine, Major Darget, all men known in the literary or scientific world, are investigators and believers that there is a law which no known science can explain.

At No. 42 Rue St. Jacques the Psychological Research Society has a little rendezvous, where students of the occult meet once each week to discuss and relate events connected with investigations.

I was invited to meet this circle one morning, and found the members all intellectual and cultured men and women.

Curiously enough, I found, too, that all were looking toward America for guidance and direction in these studies.

Some of the men and women I met were firm believers in the communication of the departed spirits with dwellers on earth, others still questioned whether it might not be the subconscious mind or the memory of a former incarnation which produced phenomena.

Others believed it could be explained by psychometry.

Whenever I have asked for an explanation of that much-used word no one has seemed able to give it. But just before leaving America I obtained

from the most remarkable psychometric I have met—a woman who has been able to tell me all sorts of true things relative to my past and present and to foresee many events in my future—an explanation of psychometry.

This is what she said of the law of psychometry when I asked for a key to her marvelous powers. I give it without quotations, but as nearly as possible in the words of Mrs. Stansell. It is her theory that psychometry is the manifestation of certain latent powers or faculties of the soul on the natural or physical plane, and is based on as exact laws as are any other manifestations of nature.

It is admitted by scientists that all form, color, etc., are due to certain rates of vibration, and it is also admitted that attraction and repulsion as manifested in chemistry are due to the same cause; that is, that substances of certain rates of vibration harmonize or blend, as do chords of music, while other substances that do not so harmonize repel each other as do certain notes when sounded together produce discord.

Now, as the whole universe must be subject to the same law, in its varying manifestations, so we find in the realm of mind and soul attractions and repulsions.

Science has been able to give the rates of vibration that will produce certain notes in music or shades in color, and in the blending of these we recognize either harmony or discord.

Without going further into this interesting subject of vibratory law, Mrs. Stansell said that one who has

the psychometric talent developed to a certain degree can so bring himself into harmony with other rates of vibration that the history or knowledge of the person or substance with which he has become harmonized becomes his own.

It is the underlying law by which all intuitive perception of truth is attained. This vibratory activity produces in every substance an atmosphere, or aura, which is a manifestation of its qualities. This aura in flowers may be distinguished by their odor, and we are thus able to determine without seeing them whether the fragrance is that of the rose or the lily. As we go beyond the realm of the physical, we find that soul recognizes soul by that which corresponds to fragrance, as qualities or character.

This recognition we call psychometry from psyche, soul, and meter, to measure, or read.

When soul reads soul it not only knows its qualities and characteristics, but, to a certain extent, it comes into a knowledge of its past and a foreknowledge of coming occurrences, which has not yet reached the ordinary consciousness, for in this realm there is no time.

People of intense natures and those unfolded spiritually to some degree, give forth more powerful aura with correspondingly stronger impressions upon the psychometrist. Thus the latter will be lifted to a higher plane or depressed and saddened according as the person for whom he is reading is on a higher or lower plane than he himself occupies.

This auric vibration may be conveyed any distance by means of a letter (handwritten), a lock of hair, anything that has been fully charged with the owners aura. Thus it becomes evident that we are all constantly leaving impressions of our real selves wherever we go, whether we express ourselves in words or not.

Nor is this auric atmosphere confined to human beings. A piece of rock taken from the depths of the earth will reveal to the sensitive psychometrist not only its own history through the ages, but that of its environment. Mines have been located, veins of ore traced and much accurate and valuable knowledge of the underground has been obtained by this means. Prof. Denton testifies to this fact in his two interesting books entitled "The Soul of Things."

As the X-ray and radium have revealed much of the hidden forces of nature, so will the cultivation or unfoldment of the latent powers of the soul throw great light on the hidden mysteries of one's being, and all shall learn of the higher life by demonstrated knowledge as well as by faith.

Since the intellectual world is waking up to a consciousness that there is a large truth underlying all the rubbish of occultism, and since to America all eyes are turned for guidance in this matter, I would suggest that the American Society of Psychological Research investigate the work of this intellectual woman, Mrs. Stansell, of No. 210 West Fourth Street, New York.

WIRELESS TELEPHONY FOR THE DEAF.

Messages by wireless telephony have been transmitted more than twenty miles, and though the successful solution of the wireless telephone problem is not yet an accomplished fact, considerable progress has been made and the experimenters are very hopeful.

The Electrical Review has been considering the possibility of adopting the principle of this invention for the use of the deaf. The microphone, says that journal, has been found very useful in this way, but it has serious disadvantages. One of these is the cord attachment between the transmitter and the receiver. Another is the necessity for the person to whom the deaf one talks to speak into a telephone instrument.

What is needed is the adaptation of one of the wireless systems, so as to do away with the cord and make the movements of the deaf person as independent as those of a man benefiting by the use of eye-glasses. If, further, the transmitter could be constructed so that it would not be necessary to speak directly into it, conversation would be comparatively easy and the great hardship of the deaf would be largely removed.

It does not require a great stretch of the imagination to conceive of a small transmitter placed on a table, the mechanism being driven by a noiseless motor, which would not be conspicuous. This might be sensitive enough to transmit clearly words spoken at some distance from it. The receiving device would, of course, be

carried by the deaf person. Or a small transmitter might, perhaps, be carried in the vest pocket, which transmits to the ear the sound it receives.

The man who perfects such an apparatus will confer a great boon on an afflicted class, and will, in addition, reap a large material reward.—*The Circle*.

THE LAND OF LITTLE FACES.

"E. S."

I wonder, oh, I wonder where the
little faces go,
That come, and smile, and stay
awhile,

And pass like flakes of snow—

The dear, wee baby faces that the
world has never known,
But mothers hide, so tender-eyed,
Deep in their hearts alone!

I love to think that somewhere, in
the country we call heaven,

The land so fair, of anywhere,
Will unto them be given;

A land of little faces, very little,
very fair,

And every one shall know her own,
And cleave unto it there.

Oh, grant it, Loving Father, to the
broken hearts that plead.

Thy way is best! Yet, oh to rest,
In perfect faith indeed!

To know that we shall find them,
Even them, the wee, white dead,

At thy right hand, in Thy bright
land,

By living mothers led.—*The Magazine of Mysteries*.



George Kibbe Turner.

A Typical American City.

Last October there appeared in *McCLURE'S MAGAZINE*, George Kibbe Turner's article, "Galveston, A Business Corporation," which described Galveston's new form of government that has been in force since the reorganization of the city subsequent to the flood. This article that gave such wide publicity to the Galveston Idea—the government of a large city by a small committee of business men and a mayor—has been the basis of investigations and public discussion in many cities of the country. Some cities of the Southwest and West have recently adopted this Galveston system.

In April *McCLURE'S* Mr. Turner has another important investigation article entitled "The City of Chicago." It deals with the business organization of vice in our American

cities—the sale of dissipation in other words, which is the real cause of the great “waves of crime” that have swept over Chicago, San Francisco, and Pittsburg in the last few years.

Mr. Turner chose Chicago to investigate, “not because it is worse or different from other American cities, but because it is so typical and so well-known” to so many millions. He finds Chicago spends one hundred millions a year for alcoholic liquors, twenty millions for prostitution, fifteen millions a year for gambling—that “the dealers in dissipation in Chicago have a total revenue of at least one hundred and thirty-five millions a year—that is, receipts at least two-thirds as large as those of retail grocers and meat men.”

WISDOM is not the prerogative of any society or organization but of the soul. Open the soul consciousness by purity, chastity and knowledge of the laws of life, and self flows out that true self may flow in, for above all else we should know these laws of soul culture, of mind generation, and of planetary life.—*Science and Key of Life.*

With one new subscription for which \$1.00 is enclosed to us, we will forward the first Monea lesson free of charge.

These lessons are for the development of the inner consciousness and are described in our advertisement columns.

TOAST TO LAUGHTER.

Here's to laughter, the sunshine of the soul, the happiness of the heart, the leaven of youth, the privilege of purity, the echo of innocence, the treasure of the humble, the wealth of the poor, the head of the cup of pleasure; it dispels dejection, banishes blues and mangles melancholy; for it's the foe of woe, the destroyer of depression, the enemy of grief; it is what kings envy the peasant, plutocrats envy the poor, the guilty envy the innocent; it's the sheen on the silver of smiles, the ripple on the water's delight, the glint of the gold of gladness; without it humor would be dumb, wit would wither, dimples would disappear and smiles would shrivel, for it's the glow of a clean conscience, the voice of a pure soul the birth cry of mirth, the swan song of sadness.—*Life*

Beauty is not confined to youthfulness; neither is it the exclusive monopoly of those who are under the hither side of middle age. There is a slow but steady growing beauty, which can come to maturity only in old age. It is the fruit of noble hopes and purposes; it is the result of having something to do, something to live for, something worthy of humanity.

The only difference is that whereas one man is filled with admiration and reflection when standing before a giant oak, another man only calculates how many cords of wood the tree would make.

OPPORTUNITY.



THIS I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A Prince's banner
Wavered, then staggered backward, hemmed by foes.

A craven hung upon the battle's edge,
And thought, "Had I a sword of keener steel —
That blue blade that the king's son bears—but this
Blunt thing—" he snapt and flung it from his hand
And, lowering, crept away and left the field.

Then came the king's son, wounded, sore bestead,
And weaponless and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh and hewed his enemy down,
And saved a great cause that heroic day.

E. R. Still.



SPURGEON AND THE FARMER.

Spurgeon was once riding in the country, and on a farmer's barn he saw a weather vane, on the arrow of which were inscribed these words: "God is love." He turned in at the gate and asked the farmer: "What do you mean by that? Do you think that God's love is changeable—that it veers about as that arrow turns in the wind?"

"Oh, no!" cried the farmer; "I mean that, whichever way the wind blows, God still is love."

ON Christmas morning, 1875, I had what seemed to me a most remarkable experience, and which nothing that I have ever heard or read has explained to the slightest degree. I was at that time a salesman in a wholesale notion house in Columbus, O., and was engaged to a young lady living at Marietta, O. It was understood the day before that two or three of us would go to the store Christmas morning, mainly, I suppose, to see that any presents sent us in care of the firm should receive due attention.

I had arisen and was sitting on the edge of my bed partially dressed, when all of a sudden the strangest feeling came over me, and at about half the height of the room in a haze of soft light I saw the head and shoulders of my sweetheart, full life size, and as plainly as though she was actually in the room. I noted particularly the position, an unusual one, and the dress of a rather large plaid, evidently a new one, which I had never

seen. The vision remained sharp and distinct for a moment and gradually disappeared.

As soon as I had my breakfast I went to the store and as I entered the door one of the boys called out, "Package for you!" I replied, "Yes, and I can tell you what is in it; it is a picture of my girl in a plaid dress and taken from almost a back view, with the head turning over the left shoulder." I at once opened the package and there in a handsome frame was the picture exactly in every detail as I saw her in my room.

M. R. J.

MANY years ago I lay one evening in a Cleveland, O., boarding house. I was just recovering from a severe illness, and had two gas jets brightly burning as I languidly turned the leaves of a magazine. Chancing to glance at the trancon I was appalled to see a man's face looking quietly in. It was a face utterly unlike any I had seen, lividly pale, with strong, coarse, rugged though not unpleasing features, great deep set black eyes with a mournful expression, and straight raven hair, cut squarely over the ears and hanging in that brushlike fashion seen in old time pictures.

Some years later I married and went to Youngstown, O., to live. We were using natural gas, which at that time was a new and much feared commodity. It was then used in grates and cast stoves by means of long cylinder burners. One night as I lay in bed with the illuminating gas, as

usual, completely out and the gas in the grate turned down to blue beads, I was startled to see the room suddenly flooded with a pale green light. Gasping something about the gas I clutched my sleeping husband, who barely reached a sitting posture when a face, the face I had seen in Cleveland, appeared over the high foot-board, though this time the great cavernous eyes looked imploringly into my own. In an instant it was gone, and in another instant the light followed, leaving us in darkness, dumb with amazement. My husband sprang from the bed, lit the gas, seized a revolver, and started a search; but I restrained him, told him both gun and search was useless, made him describe exactly what he had seen, and then, for the first time, told my former experience.

More than twenty years have since past, and the strange part is, I have never in all that time seen the face, or one like it; never heard of one answering the description; never knew of an ancestor or relative resembling it; and have had no tragedies that it could have been forewarning.—*J. W. B.*

Mr. J. H. Lingo,

DALESVILLE, ALA.

Dear Sir:—

After reading your article, "Strange Experiences," in the February issue of THE STELLAR RAY, I feel called upon, I feel it my duty to answer your questions, and give you a little light, if I may, upon the subject, as I know exactly where you stand, as your experience is a replica of my

own; having passed through the same psychic phase some fifteen years since; and then I would have been thankful to anyone who could have helped me, but I was left to work out the problem alone.

I would lie at times on the couch in the library, adjoining the sitting room, with my face to the wall, a door at the head of the couch opening into the hall, conscious that I was lying there in my own room; but I could not move hand or foot, yet with my eyes closed, I could see all that was going on in the room. I was first made conscious of the presence of persons in the next room by the sound as of some one laying the tongs down on the hearth. These forms would pass in and out of my room, seemingly intent on their own affairs talking to each other, unaware of my presence; though sometimes near enough to touch me, or lay their hands upon me, and, as you say, there seemed to be substance they would pass through the closed door into the hall. There was one form, graceful in movement, which always reminded me of mother, who had passed into the invisible world a few years previous. Their conversation was audible, yet never addressed to me.

I seemed to have only one active faculty and that was my reason. I was conscious of reasoning about the whole matter; how the forms could pass through the closed door, or lift a solid substance and make a noise; I also used my reason in trying to move my hands to awaken myself out of that strange state. I understand

how paradoxical this must seem to another.

After awakening everything was perfectly clear. I knew it was not a dream; neither could I see any benefit in it for me. It was like looking through a window into my neighbor's house. I was no lover of phenomena and I set my will against it. I decided that it was nothing outside of myself, otherwise, how could I have seen these forms in the room unless I had eyes in the back of my head? That they were nothing but pictures in my aura, the same as we see, "beautiful cities, landscapes etc., "only intensified; which I can see most any time just before going to sleep, and have ever since I was a child, and if the picture is not pleasant to look upon I would say, "I don't have to see that," and open my eyes. At such times I feel that I am on the border of the sub-conscious or astral.

All I wish to say in conclusion is: The soul is like a child, in that it has to learn by experience as it passes through the different phases of matter, it gains all these experiences through the senses, until it arrives at a stage where it gains knowledge through the power of the senses, as the power of seeing and the power of hearing; the soul passes through the lower states in rising to the spiritual where it has to do with essences or powers.

There are a few simple lessons which the psychic astral can teach one, but the soul must be on its guard against taking them for wonders. They are like new sights in a

new city. They will go on, or alter, or stop; carefully note them, but do not exhibit wonder nor form association.

When one turns his attention to the higher life and desires intensely to find the way, his soul has begun to awaken, and to speak. It has heard the voice of the spirit. Then the inner senses begin to unfold, at first ever so gently, so tenderly, we scarce hear their report, but the soul has turned its attention to the astral plane, that being the next one to be learned on the way upward; its energy is transformed from the material plane to this one, and we have many strange experiences.

I have answered your question, but I want it distinctly understood that I am not interested in phenomena, I have passed that stage in soul progress, and am still reaching forward to the real. But if my experience can do you or any one any good, I give it willingly with the understanding that I am not trying to tell anyone how to deal with his own soul; only giving some of the knowledge which I have gained through years of isolated experience.—*Celestia Root Lange, 4109 Vincennes Ave., Chicago.*

Dear Sir: Would say that Suggestion was a very welcome visitor to my office and home and has been for a long time, but THE STELLAR RAY is "the best of them all". Never read a paper before that just suits me like THE STELLAR RAY. Count me your subscriber for the next ten years.

Yours very truly,
F. L. Smith,
508 Citizens Nat. Bank,
Los Angeles, Calif.

THE FUTURE OF WIRELESS TELEGRAPHY.

In an article in *The Nineteenth Century*, Mr. J. Henniker Heaton, through whose efforts penny postage was established in the British Empire, sums up the probable future of wireless telegraphy. In the first place, he says a severance of communication with any part of the earth will henceforth be impossible. An explorer like Stanley in the tropical forest, or Peary amid ice fields, will report daily progress to the press of his own country. Every wandering tramp steamer will have its wireless spar, and will be in constant touch with vessels that dot the ocean all about it. The dream of signaling to Mars may yet be realized.

A governing fact is the cheapening of the new force. Hitherto the cost of wires has made telegraphy expensive. But already the Marconi Company is offering to telegraph from England to India at half the current rates, and Mr. Marconi promises messages between America and England at two cents a word. The speed attained is twenty-five words a minute by each apparatus.

For some time, wireless telegraphy will not replace wire and cable systems, but it will supplement and cheapen them. The ultimate ideal must be the possibility of instantaneous electrical communication with every man on earth, ashore or afloat, at a cost within the reach of every one.—*The Circle*.

An American visiting Dublin told some startling stories of the height of New York sky scrapers.

"Ye haven't seen our newest hotel, have ye?" asked an Irishman.

"No," replied the Yankee.

"Well," said the Irishman, "it's so tall that we have to put the two top stories on hinges."

"What for?" asked the American.

"So that we can let 'em down while the moon goes by!" said Pat.—*London Tit Bits*.

INSTINCT AND LUCK.

By MAURICE MAETERLINCK.

WE ought to ask ourselves whether we are able, if not to protect our instinct, which I persist in believing perfect, at least to recall it closer to our will, to unloose its bonds, to restore its original freedom. This question would demand a special study. In the meantime, it appears fairly probable that, by drawing habitually systematically closer to material forces and facts, to all that which, in a word that expresses enormous things, we call nature, we can diminish by so much daily the distance which instinct will have to cover in order to come to our aid. The distance, as yet inappreciable in savages and in simple and humble men, increases with every step taken by our education and civilization.

I am not persuaded that it could be proved that a peasant or a workman, even if he be the less young and the less active, if caught in the same catastrophe as his squire or employer, has two or three chances more than

the latter of escaping safe and sound. In any case, there is no accident of which the victim is not, *a priori*, in the wrong. It is meet that he should say to himself, what is literally true, that any other, in his place, would have escaped; consequently, the majority of the risks which those around him take remain forbidden to him.

When we consider the lack of consistency of our body, the inordinate power of all that surrounds it, and the number of dangers to which we expose ourselves, our luck, compared with other living beings, must needs appear prodigious. In the midst of our machines, our various apparatus, our poisons, our fires, our waters, all the forces which we have more or less mastered, but which are always ready to rise in revolt, we risk our lives 20 or 30 times oftener than the horse, for instance, the ox, or the dog. Now, in a street or road accident, in a flood, an earthquake, a storm, a fire, in the fall of a tree or a house, the animal will almost always be struck by preference to the man. It is obvious that the latter's reason, his experience, and his more prudent instinct preserve him to a great extent.

Nevertheless, one would say that there must be something more. Granting equal risks and hazards, and allowing for intelligence and a more skillful and certain instinct, the fact still remains that nature seems to be afraid of man. She religiously avoids touching that frail body, surrounds it with a sort of manifest and unaccountable respect, and when, through our own arrogant fault, we oblige her to hurt us, she does us the least harm possible.

OPULENCE.

By S. A. WELTMER, Editor of *Waltmer's* magazine.

Plenty is whatever satisfies one, and opulence is a trifle more than that; it is a sort of an elegant abundance, plenty and to spare, plenty without fear. People who are afraid to use what they have will never know the joy of opulence because if they were worth untold millions and lived in a palace of delights they could not realize their wealth unless they could cast out fear sufficiently to enjoy it.

The fear of spending money and of using present abundance sometimes prevents people from attracting money just as in the case of sickness, the longer one dreads it and recognizes it the easier it becomes to hold on to the disease, and the more difficult to attract the health forces.

Many persons are keeping to-day's sunshine out and shutting health out of the bodies they occupy by worrying over what may happen to-morrow just as many men fail to see the success possibilities of to-day because they are worrying and fearing the consequences of a certain move in to-morrow's affairs. Such men are not only inviting but entertaining poverty.

Opulence, as is everything in the world, is purely relative. I have seen some people who are quite abundantly supplied, that is, they had everything they wanted and considered themselves rich on an income which others would consider starvation wages.

There is nothing to fear in the to-morrow and there is everything to love. To-morrow holds in its untried depths all the financial as well

as every other opportunity in the world because to-morrow is untouched, no human soul has yet entered it and it holds for you and for me no taint of shadow except what we carry into it. So we know that the future is perfectly clear of obstruction to the human mind which is without fear.—*Weltmer's Magazine*.

**REV. R. HEBER NEWTON, D. D.
OF NEW YORK.**

From the Harbinger of light,
Melbourne, Australia.

**What Dr. Newton says of Psychic
Research.**

Those who notice the trend of thought in psychical things are convinced that the uplifting of Spiritualism from its phenomenal base will be through the development of the latent spiritual powers in the individual. The first growth must come from within. Telepathy between souls whether in or out of the body is to myself a proved fact in my own life. This and many other personal experiences are only waiting a fit opportunity to be put before my readers. About the work of the Psychical Research Society Dr. Newton says: "For the first time in the history of man the borderland between mental and physical science has been scientifically investigated. . . . Whatever more may come, the recognition of what is known as Telepathy has been established. . . . If one mind can connect with another mind without sensible means—if one mind can convey its ideas to another mind and can picture in that mind its images without any known media

—then we have a demonstration of the dominance of mind, of its potency, of its almost omnipotency, which must give the deathblow to the materialistic interpretation of human nature. The philosophic issues of such a discovery are overpowering.

. . . If one mind on earth," he says, "can thus communicate without physical media with another mind, it is no difficult thing to believe that unseen intelligences can thus communicate with us. So that whether Spiritualism be vindicated as the outcome of psychical research, the central fact of Spiritualism is at least made more conceivable and rational. More than this has, however, been reached." Dr. Newton says that "Some of the most indefatigable and the most sceptical psychic researchers, Mr. Myers in England and Dr. Hodgson in America, besides others whom I could name, have reached the conclusion that telepathy does not cover all the facts of Spiritualism without straining the hypothesis unendurably." After allowance for every contingency of fraud these great scientists testify, he goes on, "to the reality of life beyond death and the reality of intercommunication between the Seen and the Unseen worlds." In an article on "The psychic Powers of Jesus," read before the "International Metaphysical League," New York, of which Dr. Heber Newton is President, the latent spiritual forces in humanity are fully dealt with. We are coming to recognize the fact," Dr. Newton says, "that a man can send forth from his mystic personality a force which will

seize upon another man and constrain his obedience. . . . Our experiments in hypnotism are abundantly illustrating the weird power of man. For the first time in history we are gaining a clue to the puzzle of witchcraft. . . . There were no bargainings with the devil by decrepit old women. There was no riding through the air by shrivelled hags upon broomsticks. There was simply the exercise of this power of will upon others. Again the psychic power of Jesus finds a parallel in the psychic power of man. . . . The powers of Jesus were the natural powers of the true man—man evolved or grown into the divine thought, the divine ideal. They are the powers latent in all men, as they are the children of God—the potentialities of every man as he is the son of God." In his summing up, Dr. Newton contends that "there is no hostility between the New Thought and the Old Faith in its innermost essentials." A conclusion with which most will agree. For real Spiritualism is the very heart of Christianity.

PSYCHIC GIFTS AND SPIRITUAL GIFTS.

It cannot be too frequently pointed out that there is no necessary connection between these two, and Dr. Newton has a very decisive word to say on the subject, which often perplexes investigators and believers alike. "There may be no more spirituality in these psychic powers"—clairvoyance, clairsaudience what is generally termed mediumship—than there is in heat or electricity. All powers are in their last analysis spiritual forces. In this sense and

in nothing more these psychic powers are equally, with heat and light and electricity, spiritual powers. They are the energies generated in the borderland between mind and matter." But they may become the servants of the true spiritual powers of men. They came thus naturally to Jesus because he was Jesus. They will come naturally to us when in us there is the same mind that there was in Christ Jesus. The only safe way to gain these psychic powers lies in the growth of the spirit. And he maintains that "without this personal spiritual development they do not necessarily bring us nearer to God; psychic gifts will not of themselves, make us holier, purer, more unselfish men. . . . In the hands of men not consecrated unto the divine life they would become a curse and not a blessing" His exhortation in conclusion is "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

This text is indeed the underlying motive of that splendid address of his, "The Psychic Powers of Jesus." In this, especially, Dr. Newton wishes to show the churches that this new light that is coming into the world through psychic phenomena is not hostile to them, but something that partakes of their own essential nature, if they had but eyes to see and ears to hear. For Christianity, as he shows, has its foundation in spiritual phenomena, and the world is just beginning to see that it is through that humble and derided gateway that a real knowledge of spiritual things

will be obtained. Each of us who has gained this knowledge can say besides:—

"And so for me there is no sting to death

And so the grave has lost its victory;
It is but crossing with abated breath
And with set face a little strip of sea
To find the loved ones waiting on the shore

More beautiful, more precious than before."

RECENT publications of Dr. James H. Hyslop, in which this well known investigator declares that he has held communication with the spirit of the late Dr. Richard Hodgson, for many years his co-worker in psychical research have brought the subject of spiritualism to the front again.

Dr. Hyslop does not claim to be a spiritualist in the sense commonly applied to the term. He calls himself rather a spiritist. "A spiritist," he explains, "is one who believes that under favorable circumstances we can receive communications from deceased persons," while he defines a spiritualist as one "who is popularly known to accept all sorts of psychical phenomena and alleged communications which cannot be verified by science." Dr. Hyslop himself, who used to be professor of logic and ethics in Columbia university, is a scientific investigator and claims not to be easily imposed upon.

A few years ago Dr. Hyslop announced his desire to establish in New York city, where he lives, an institute for the study of "spiritism"—that is,

for scientific investigation into the possibility of communication with the spirits of persons who have passed through the process which we call death. He is still working along this line and hopes to arouse wide interest in this kind of investigation, which has fascinated some persons in every age of history.

Whether the dead live again is still the question of the ages. It is this mighty question which Dr. Hyslop hopes to solve. In his own belief he has solved it affirmatively. He believes that he has held communication with deceased persons through living persons commonly known as mediums, but in the vocabulary of the spiritist called "lights."

TAKE a copy of any newspaper for one or two nights back and count for yourself the tragedies that could have been avoided by a little use of will power. Most of these tragedies that seem to call for some tremendous effort of the will, do no such thing. The noise you hear is simply a drifting thing going over the falls, that's all. It is the complete absence of will power.

Every healthy indigent, every saloon hanger-on, every young fellow looking for a "snap," every workman pegging along mechanically, every man who always talks and never does, every loafer, every man forever complaining about the order of things—all are illustrations of unused wills. But if they can be made to see the power that is inherent in them they will become wonderful testimonies to a man's power to change himself by the use

of his will power. *To the man who grits his teeth and clenches his fists and plants his feet and turns on in himself the full force of his will, nothing is impossible within the compass of his sphere.*—W. J. C. in *Detroit News Tribune*.

A NEW RELIC OF JOHN BROWN.

From the New York Tribune.

The quaint old iron safe used by John Brown when he was in the wool business in Springfield, Mass., in the early 50's, before his Kansas exploits, has been discovered by Colonel John L. Rice of that city, and turned over to the Connecticut Valley Historical Society. Brown had the plot to free the slaves foremost in his mind while in Springfield, and it is generally believed that the old safe now brought into light contained at that time many interesting documents dealing with the Harper's Ferry plan. When Brown failed in business there the safe was sold with his other effects and disappeared from view. No trace of it could be found until the recent death of Henry Braman at Indian Orchard disclosed it among his possessions. Colonel Rice, as administrator of the Braman estate, secured its transfer to the historical society.

"The voice, the dress, the look, the very motions of a person," says Elizabeth Stuart Phelps, "define and alter when he or she begins to live for a reason."

CHILDHOOD IN JAPAN.

By MARION BONSTALL.

THE striking of a child, in all but the lowest classes, in Japan is regarded as a brutal as well as a flagrant vulgarity; and to show excitement of temper, an unmistakable evidence of ill breeding. When the little daughter of a Japanese family might be made by a reprimand to feel herself disgraced for having shown cowardice or disobedience, she would never have known the meaning of a nominal blow, or the sound of a voice raised in remonstrance or anger. The lessons she must learn are in themselves very stern. She must be brave, as the daughter of a samurai must be brave; while still a little girl she must learn to control her temper and her voice, as a well-bred woman must control her temper and her voice; she must learn that she owes an obedience to those older than herself, as the mightiest in the land is obedient to the emperor; and she must learn to become accustomed to sacrifice.

The small child in Japan, who like a little Spartan can endure severe pain without flinching, is yet most wholesomely childish; and the heart of her is so full that it seems almost ready to burst with every loving thing; for people, animals, birds, insects, trees, plants, flowers, living color.

In their childish way the Japanese children comprehend the gloriousness of life. With the marvelous national heritage of which in their childhood they are unconscious, they

are able to see this gloriousness in the flight of a bird, the phosphorescence of a firefly, the agility of the deer, the thoughts of a tree, the radiance of a flower, the sensation of color. The miracle of these happiness lessons is that they are retained through life. The island nation which conquered the armies of the czar of all the Russians is at heart the most childish of all nations; and among no other people is the love between the very old and the very young so truly the affection of real companionship.

The idea of the dolls' festival, a yearly fete devoted to little girls, when for three thrilling days their happiness is the supreme consideration and their dolls the heroes and heroines of the land shows much of the pleasure-seeking, child-loving spirit of the nation. The shops of fairy toys, the laughter at the games, the delight in beauty, the brilliancy of the kimona, are all a part of the spirit that makes for happiness. Even the poor, stooped little children of the lowest classes, who all day long carry baby sisters and brothers on their backs, snatch great heartfuls of joy from sights and sounds and colors, and their few cheap little toys.

Besides the stern lessons, and the happiness lessons, there are two other lessons, softer, and more broadening than either, which, as little girls merge into young womanhood, begin to wield their influence upon their hearts and upon their thoughts. One of these lessons is the absorption of the moral and spiritual precepts of

the sages; the other is of love and care for the dead—the loving, personal devotion to loved ones in the spirit world. In the performance of the little acts of service believed to bring comfort to the departed, there is a softening feeling of nearness, which, though it cannot take away the sorrow of death, robs it of its terror. Throughout her life the Japanese girl loves and reverences old age. It is this moulding of her heart, transcending in importance the training of her body and her mind, which becomes the tenderness of her thoughts and the wonder of her womanliness.

The faculty of a well-known school was surprised one day, during the dolls' festival to receive formal invitations to one of the student's rooms on a certain evening. They accepted. They beheld such a celebration of the dolls' festival as had probably never been seen in Japan before. In some unheard-of way, with the limited means at hand, the girls had erected shelves from floor to ceiling, somewhat like a pyramid in shape. Also, they had begged, borrowed, or otherwise acquired, costumes like those in which Japanese dolls are usually garbed. By the employment of hair dressers and the use of cosmetics they transformed themselves into the living images of Japanese dolls. They arranged themselves stiffly on the shelves, with toys and flowers about them, as dolls are arranged during the girls' festival. On the arrival of the faculty the dolls remained immovable for ten minutes, while the faculty gasped for breath, and then the dolls

began to move mechanically in jerks, like expensive toys, but with no change of expression. Afterwards they descended from the shelves and served the reverend faculty with tea and cakes.

School honors are prized dearly by the girl students, and are sought after very earnestly, but in a spirit of good-will to fellow-students. A particularly brilliant girl of my acquaintance in Tokyo, who was finishing her scholastic course, enjoyed, beside the supremacy in most of her studies, the presidency of her class, an office she held for two years before the following incident occurred. The girls family knew of her diligent study, and supposed that she had made an admirable record in her class, though from the girl herself they could learn nothing of her standing. One night at a dinner at her home, when one of the members of the faculty of her school was a guest, it chanced that the teacher spoke incidentally of the girl's long office as president of her class and the excellence of her record. The family looked at the girl in delighted surprise, but she, blushing furiously and with tears of embarrassment in her eyes, fled from the room and could not be induced to return throughout the evening.—From an article in the *Housekeeper*.

"So well I'll play my part,"

Declared the dook,

"I'll surely get her heart!"

(He got the hook.)—*Louisville Courier-Journal*.

The Altruist Community now has its office at 1452 Webster Ave., St. Louis, Mo., and has eight and a-half acres of good land near Sulphur Springs, Jefferson Co., Mo., 23 miles south of the union depot in St. Louis, the land being all paid for and only half a mile back from the Mississippi river. We now offer a permanent home and employment to any suitable men, and women and their children, who can pay \$100 for each adult person, their children free, on condition that each must work according to their ability, and will be supplied according to his wants, without wages or account-keeping, as in a family, and all to be provided with the best educational facilities and mutual assistance, protection and support as long as they live, all being equal partners in their business and property, and deciding all their business affairs by the majority vote of both men and women. No interference with religion, or marriages or family affairs. If any are lacking this amount ten per cent. annual interest will be added to their gradual monthly payments until their membership fee is completed and then they can come at any time they are ready. Members will be received for either city or country life and to work at either place. We want liberal and progressive people to come and combine all their means and labor and live and work together so as to secure the greatest amount of the comforts and enjoyments of life and at the same time to live in peace and friendship with each other.

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BOOKS AND PERIODICALS

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There have been a number of excellent books written on sex and allied subjects, treating of these important matters in a sane and scientific manner, but none of them are more concise and worthy of careful study than the volume, *Sex, Books of Life*.

The four divisions treat of sex, love, life; tokology; health and hygiene; and child, adult and mother. The book is published at \$1.00 by the Physician's Standard Supply Co. of Philadelphia.

The sun never sees the dark side of anything.—*Success*.

TELEPATHY As I Experienced It," by Elizabeth Towne, is the leading article in *The Nautilus* (Holyoke, Mass.), for March. Edwin Markham contributes a new poem, "Never Despair," and Susie M. Best a bright verse on "Achievement." Florence Morse Kingsley writes a helpful page entitled "Meditation for an hour of Extreme Weariness." Other interesting articles are "Let Your Mind, Mind Its Own Business," by William E. Towne; "Mind Cures," by Wallace D. Wattles; "Wonders of Modern Astronomy," by Professor Edgar L. Larkin; fourth instalment of the psychological series by Salvarona; chapter sixteen of Ella Adelia Fletcher's remarkable series on "The Law of the Rhythmic Breath," which is attracting world-wide attention; "He That Seeketh," a bit of personal experience by Rose Woodallen Chapman, and "The Passing of the Hired Girl," a short article of household suggestion by Mrs. N. W. Lyon. In addition to these articles are many bright short items, poems, humorous bits and editorials on new thought and other topics of the day

The STELLAR RAY is something new to me, but I would not like to miss one copy, now that I have become acquainted with it. It affords me at least a week's very interesting reading and a month's thinking.—J. W. B. Ft. Williams, Ont.

The *New Thought* March issue is very attractive both outside and inside. The editorial department relates "An Experiment in Justice" by Franklin Berry" and "The New Humanity" exemplified by "The Modern System of Perfecting the Individual" is forceful and encouraging to thoughtful minds. If you have not read the March issue try to do so.

THE MEASURE OF A MAN.

By CHAS. BRODIE PATTERSON.

In his pleasing style, through which glows the inspiring warmth of the power of reason, Mr. Patterson spreads a feast of wholesome food for thought from which no intelligent readers can rise without having their inner being refreshed and strengthened.

Through the use of simple language, devoid of abstruse expressions the author carries the reader rapidly onward, to the goal for which they have started, the goal of the realization of the possibility of a healthy, happy, successful individuality.

The Fifth edition of "The Will to be Well" is now ready, and Mr. Patterson has added a few chapters containing his latest thoughts upon the vital subjects with which he deals.

These books are published by the Funk & Wagnalls Co., of New York and London, 44-60 E. 23rd St., New York City.

Mr. Patterson, the author, is the editor of *Mind*.

Most of us are more anxious to vindicate our opinions than get opinions that need no vindication.

DEDICATED to All Men and All Woman interested in Fruits, is a book entitled *Fruit Recipes*, by Riley M. Fletcher Berry. It is a unique book on the uses of fruits as food. The author not only shows the unappreciated value of fruits, but gives nine hundred different recipes for fruit dishes and drinks. This work contains valuable information concerning the values of fruits which has been widely scattered and hidden behind masses of figures or buried in scientific works. Many foundation recipes are included and explanations as much for men, who are "batching" it, (perhaps having their first experiences in cooking where strange fruits have to be dealt with) as well as for women who rightly believe variety to be the spice of life.

Fruit juices furnish the most delightful form of pure water. The fruit form of acids is refreshing and in general or directly assists digestion. "No hard and fast rules can be laid down" the writer wisely holds. Each one should realize the values of fruits as a whole and of fruits individually and should as thoroughly know his own needs.

This work cannot be over-estimated, whether one is little or much dependent upon it; we must, men and women, live with eyes open to the practical power of the products of the earth, if we expect to live with the sweetest, simplest and so, the fullest lives.

It contains three hundred and forty one pages of highly instructive and

interesting matter and is for sale by Doubleday, Page & Co., New York City, price \$1.50.

There is a book that every up-to-date mother or house-keeper should own. It is The Practical Naturopathic Vegetarian Cook Book. There are many recipes for dishes as substitutes for meats that cannot but be more palatable than meat in hot weather, aside from being more healthful. The little book also contains a whole lot of valuable scientific information, and may be purchased with soft cloth cover for \$1.00 or with stiff cover 75 cents. We will see that you get one if you want it, or write direct to Benedict Lust, N. D., 124 East 59th St., New York, and mention the Stellar Ray.

THE SOCIAL REVOLUTION IN FRANCE AND THE ASTROLOGERS.

(Through the collaboration of our Astral Science Department with an eminent French translator and scientist we can exceptionally favor our readers in this issue. We give below an accurate translation of an article of profound merit recently printed in one of the best known and most influential Parisian journals and widely copied by papers printed in the French language in this country and in Canada.—Ed.)

Translated especially for THE STELLAR RAY, Feb. 19, 1907.

In an interview that appeared last summer Jules Guesde made a prophecy that "The Socialist Union would

be so strong in the year 1910 that it would be able to cope with and coolly face the revolutionary problem." This gentlemen, Mr. Jules Guesde, is one of the most famous socialist leaders in France. He has never brought himself before the public as a clairvoyant or as an astrologer in any way and we are compelled to believe that he wished simply to forcibly express his hopes though these apparently have a scientific basis. As the revolution which he hopes for will, however, constitute a very important event the consequences of which would be radical changes for the institutions of France our curiosity has been excited and we have been impelled to make some research to find if perhaps there were not other prophecies either of clairvoyance or from astrologers that would announce a social overthrow in the years to come.

The revolution in the year 1789 and the troubles of the year 1793 had been predicted with rare precision by several persons, notably by Pierre d'Ailly in the year 1414, by Jean Muller in 1476 and by Nostradamus in the year 1550. The peril of war which has been quite imminent during the recent affairs at Maroc (Morroco) were read in the skies and were predicted during the solar eclipse of August 31st, 1905.

The last eruption of Vesuvius and the awful catastrophe of San Francisco were described as early as 1902 by different astrological scientists. The next revolution in this country (France) in 1907, if true, must also have been foreseen. It is a fact that predictions as to the actual time do

really exist and are so numerous that we are embarrassed by their number and have had difficulty in making our choice among them. We shall review but a few of them and these will naturally be the most curious and the most precise ones that we can present our readers.

One of the first predictions is that of Monsieur Jean de Vatiquerro who lived in the thirteenth century and about whom we have had very little information. He says, "The Universal church and the entire world will grieve at the spoliation and devastation of the most illustrious and famous city which is the capitol and mistress of the whole French kingdom. The church will be persecuted in a dolorous and lamentable manner. It will be stripped and deprived of all its temporal wealth and there will be rejoicing and happiness among those who have riches if even their lives are spared. During that time there will be neither Pope nor Emperor in Rome nor a king in France."

This prophecy describes many other calamities and disasters resulting from the upheaval of the forces of Nature but these are sufficient and to the point. It adds to its relations of human tyranny many immense upheavals and distortions in Nature herself and concludes with a prediction of war. At any rate these predictions are right upon one point for they say "After the revolution a war."

"The time will come (say the archives of the monastery of Werle, 1701) when man will not believe any more in God. There will be horrible war. On the one side there will be

Russia, Sweden and all the North and on the other will be France, Spain, Italy and all the South."

Monseieur P. Nectoux, a jesuit, in the year 1772, is yet more explicit. He says, "There will be formed in France two parties that will make a war to the death upon each other. One will be much more numerous than the other but the most feeble of the two will obtain the triumph. This will be a period so full of awe that many will think it is the ending of the world. At the time, when it appears as if every thing is to be swept away and lost, everything will be saved."

About the year 1830 the manuscript predictions of Thomas Martin were circulating in Paris and we may base some of our political hopes upon the verification of these for they say "The moment is approaching when the priests will be obliged to hide themselves. Blood in great quantities will be shed and the one who is expected to do so will not govern for everything shall be re-established."

Further on in these prophecies he adds, "There will be a general and a universal effusion of blood. There will be a schism between the bishops and the Pope."

The revolutions of 1848, of 1854 and that of 1871 have brought their 'great effusions of blood' but none of these up to this date has brought the schism that has been mentioned. Will it be the next?

'The Novelist of Sarthe' published a report last year of a very curious prediction by a man named Alloche at Brenne, dated in the year 1815 that

completes the preceeding prophecy, thus; "The war will be made against the Sisters and Priests, The churches will be closed and wild herbs will grow up around them. The priests will be chased away and when they are compelled to go they had better have good shoes made, for their trip will be a long one and they will not return. The nations and powers will war against each other. It will be a period of severe sorrows but these shall be as nothing to what must yet come."

The prophet sees still greater misfortunes after a period of three years of quietude. The Abbe Souffrand, a curate of Maumusson, who died in 1828 and who was a clairvoyant or seer and a commentator upon Nostradamus, has written—"Before the time of the Great Monarch misfortunes will come. Red blood will be spread over the North and the South but the West shall escape because of its faith. Paris shall be destroyed,—so utterly destroyed that the plow may pass through it. Between the cry that all is lost and the cry that all is saved there will be no interval." This Abbe Souffrand and many other prophets have predicted the coming of a Great Monarch at the termination of the next revolution. Few if any persons think today that this Great Monarch might be the president of the federated republics of the occidental states of Europe. But, this is really opening the door to too great an hypothesis.

It appears certain after the reading of these predictions that the crisis will be bloody. But, how long will it last?

A nun of Notre-Dame des Gardes, in the diocese of Angiers, who died in the year 1898 has said "The time of these upheavals will not endure more than three months and the time of the great crisis, after which good will triumph, will be but momentary."

Up to this time we have, however, found no precision as to date. Some of the prophecies that we have cited were only those of clairvoyants, but Nostradamus who was an expert astrologer gives us dates, at least indications that are very precise. Unhappy it is that his text is so desperately obscured. In fact it is so much so that we can hardly explain clearly till after the events themselves have occurred.

He says in his epistle to Henry the Second, a sort of religious commentary upon some of his remarkable but difficult prophecies, there will be what he calls "The common advent." This we translate as meaning the advent of the common people or the access of these to power and self government. (This was to last, according to his prophecy, for seventy-three years and seven months. But, when does it begin? That letter to Henry the Second says furthermore. The persecutions of the ecclesiastical people will have its origin in the power of the Aquilonnaire rulers united from the East."—leaders or presidents of the republics united with the orientals, or the leaders of republics further East. These are the words of Nostradamus, "And this persecution will last eleven years, a little less."—) And then this leader will fail after

these eleven years."—"when these eleven years are fulfilled his meridional ally" (*possibly one of his Southern allies*) "will persecute even more strongly the people of the church through the apostate seductions of one who will have an absolute power in the military church." All this must have for its translation, that by persecution of the ecclesiastical people he meant there would be a tendency to completely laicize the state, a tendency which was very strongly manifested and which has existed from the time of the Dreyfus affair in 1896. At that epoch France was governed as it is today by a President of the Republic, elected for a certain time, a temporal king, or an "Aquillonaire" as was said in the letters of Nostradamus. Our present Republic was proclaimed on the afternoon of the fourth day of September in 1870 while the 28th degree of Capricorn was rising upon the horizon and the 29th degree of this sign contains the bright fixed star Altair of the constellation of the Eagle,—hence the Eagle kings or Aquillonaires. The Presidents of our Republic are then the Eagle-kings and furthermore they are united with the allies of Russia which it at the orient of France, as Nostradamus seems to indicate. If then, we add eleven years to 1896, the epoch of the Dreyfus matter, we have 1907. At this date, according to the prophet, the principal Eagle-king, or President of the Republic ought to fail or to give in his resignation. *This is what almost actually did occur during the week which ended on February seventeenth*

in this year.) Other astrologers, though we may say for them that they are more modern and far less nebulous, have predicted that Monseieur Fallieres will not finish his time. Nostradamus would fix the time for the beginning of the next revolution in 1907 and it only remains to explain, in the text of his letter to Henry the Second, the principal qualitative attributes he gives to the President of the Republic.

We must recall that in that letter Nostradamus had only in mind the relation between the State and the Church, a relation which has been definitely and but very recently broken under the Presidency of M. Fallieres. As this is the capital event of his incumbency, here is something which is very precise. Saint Francois de Paule has announced that this change due to the Great Monarch, would take place four-hundred years after his own death and his death occurred upon the second of April in the year 1507. (*The revolution is then predicted with remarkable precision for April of 1907, by Nostradamus in 1550 and by F. de Paule in 1507*). You may say what you will but the words of Mr. Jules Guesde are amply confirmed and even in some ways extended to have more full meaning for us. If we give credence to these predictions, the future for a few years appears quite sombre.

Pierre Biobb.

(*Some remarkable astronomical facts may be considered in connection with the above. All ancient astrologers unite in giving the zodiacal sign Leo a primary rulership over the*

country France and say that the sun is the controlling power or indicator of this sign. During the week mentioned above, the sun was in an astrological ill-aspect with that planet which has force in the sign opposite to Leo. This may fairly be taken to indicate strife and opposition. In the light of these predictions these facts are important and they point to other dates in the months March and April that must be equally important for the interests of France. On March 26th the moon will be in a mutually afflicting aspect to both the sun and the planet Uranus and in another and a similar aspect upon the 5th of April. Upon the 3rd of April also, the sun comes to an aspect with Uranus that is similar in influence to the one it held on February 16th, and on the 20th of April both the sun and the moon will be at an exactly right angle to the 29th degree of Capricorn. Some still greater rupture is threatening France, let us therefore hope that wisdom and sagacity will guide her action and intervene to mitigate these ill effects and to decrease her loss and bloodshed.

Her outlook from the above is certainly a sombre and a pessimistic one but we have the assurance that this country, the United States, does not now become embroiled in these troubles and we feel certain that, when these clouds have passed, the bright sunlight of intelligence and wisdom will again rule in this, the grandest of the nations of the European continent.—Ed.

LIQUID AIR FOR INDUSTRIAL USE.

Liquid air is at last being manufactured on a commercial scale, the Liquid Air Co., of London, having recently opened its works at Battersea. It is claimed that this plant, which is driven by a 250 horse-power engine, is the first in any country to produce liquid air at such a price that it can be freely used in industrial enterprises. No chemicals of any kind are used in the production, and instead of oxygen, which formed such a proportion of liquid air, costing 30 shillings per gallon (the usual price), the company is able to supply it to the public at no more than 5 shillings per gallon.

In these two respects—the absence of chemicals in the process of manufacture and the great reduction in the cost of production—the system adopted (that of the real inventor, Mr. Knudsen) has created a revolution and has led to the use of liquid air for many purposes, the chief of which is the production of low temperatures for chemical work.—*The Inventor*.

To seek the company of fortunate or successful people is really nothing else than that form of auto-suggestion by which we strive to keep in the atmosphere of the success we aspire to. The heart that radiates courage and faith in its power to achieve, draws opportunities and attracts people of value.

Letting your light shine does not mean turning a searchlight on your neighbor's weak spots.

STELLAR SCIENCE

THE SUN IN LEO.

The Sun in Leo, or the fifth house, from July 22nd, to August 22nd brings out more clearly the qualities of the Sun. The native is ambitious and aspiring; is capable of filling positions of responsibility; also fond of exercising authority; stands a good part on his dignity, still is generous and magnanimous, affectionate and sympathetic. This position favors all who rule over, or direct and employ others; also schoolmasters and instructors, and those who follow occupations that oblige them to come to the fore, to amuse, instruct or direct others. The native is generally found in some more or less responsible position. Whatever his sphere of life, it is difficult for him to act in subordinate capacities, unless he has others under him or unless the indications of serving are prominent in the natal figure. This must be kept in mind as an essential part that goes to make up the primary qualities of the native, but the whole map must be combined in one whole, which can only be accomplished by having a knowledge of the aspects taken separately. The native is very kind hearted, social and susceptible to affairs of the heart. This position is favorable for the father for health and longevity. It favors the birth of a son. It also contributed to the manifestation of genius if other positions support it. The

native is not a public speaker, but a deep thinker, and prefers to go to the bottom of any subject in which he may be interested.

UNIFORM MOTION OF PLANETS AND SATELLITES.

All the planets travel the same way round. This is true not only of the eight primary planets, but of the asteroids. Again, all the secondary planets or satellites travel the same way round (this direction of revolution being the same as that in which the planets revolve around the sun) —except the satellites of Uranus, which, however, can hardly be said to have any direction of motion with reference to the general level in which the planetary system circuits, for they travel in planes nearly square to that level. Lastly, as respects direction of motion, all the planets whose rotation has been observed including our earth and moon, and the sun also, rotate on their axes in the same direction. It must be understood that this direction is one and the same for all these motions—the revolutions of the planets around the sun, of the satellites around the planets, and of the planets on their axes. It seems natural to infer that the uniformity is the result of some general condition affecting the whole scheme from the beginning.—*Richard A. Proctor.*

A REPLY.

The editor of the "Los Angeles Times" gives us an evidence of the extremely illogical mental condition generally induced by what astrologers recognize as discordant vibrations between the planets Mercury and Mars, interpreted means intellectual and destructive. In a recent article from his pen we note that he "does not ignore the physical influence of the sun and moon upon the earth" but he denies that the same influence can possibly affect mankind, the inhabitants of earth. He says also; "Without it (the sun) all life on earth, vegetable and animal, would become extinct," and virtually denies its influence upon the life of that which is also animal—man—and upon that life (mind) which acts through man. He says, "To consider that * * * the planets of our system can have any effect whatever upon the minds or bodies of men upon this earth is in the opinion of the editor a senseless, illogical and absurd superstition." * * * "Unworthy of sane men."

This is a view that some-minds, apparently sane as to other things, are compelled to take because of the qualities Nature deals out to them at the moment of their birth.

It could not be otherwise; nor could Nature continue to exist if there were not such minds to balance those of the scientists who are engaged in profound researches, to act as incentives to spur the minds of others toward investigations.

To grant an influence of the moon

upon the waters of the earth in oceans and not in lakes or rivers, in the sap of trees and not in the human body is absurd, for this action is upon each atom of this fluid irrespective of the numbers of other atoms with which each is associated. If the moon acts upon the atoms of this fluid (water) with any influence whatever it must certainly act with greater intensity or force upon the more subtle and susceptible fluids in the nerve-fluid of the body. This is demonstrated over and over each day. These are recognized scientific facts, and those who have had dealings with the insane in our institutions and hospitals are proving every day that periods of excitement that follow lunar changes occur with regularity. It is from a knowledge of this action that we have our word lunatic, as applied to those of unsound mind, for the word Luna is the latin for moon and this word as it stands in our language means simply partaking of or acted upon by moon's impulses. The denial of the truths of scientific astrology must go with the denial of the absurd dogmas of creation in six days for neither agrees with science. The fact that a person born in the latter part of March is more impulsive than one born early in May, and that the latter is more steady and persistent than the former is a tangible proof of some force in action which causes this result. When traced to its source this force is found co-related with certain positions of the planets and is also found to appear whenever these positions occur. The naming of the stars and

the constellations by the Ancients was not chance but the definite result of long continued observations and experience and can be traced in the ancient sculptures recently exhumed in Egypt, in western Asia, also in Peru and Yucatan of our own continent. Those who can decipher the meanings of the symbols used find that the same influences were in action in ancient times, and are still in action. They were known and studied by the wisest of ancient peoples and the science of astrology is a clear key to the interpretation of the symbols used.

The force that produces creation is that life which acts by transmission through our sun to this earth and as it radiates from the sun is reflected to earth at various angles by the planets and the moon.

Every physical, mental or spiritual impulse that flows through rock, tree, beast or man is a ray or rays of this creative force modified as to the result it shall produce by the angle of its incidence and an apparently consequent change in the rate of its vibration. The light (which is simply a name for one of the various manifestations of life) which is reflected to us by the planet Mars produces a similar effect to that caused by the red rays shown in the solar spectrum. The life (or light) from the planet Venus has an influence similar to that of light from the opposite end of the spectrum.

One excites; the other soothes, but life as a whole could scarcely exist without both. In the processes of creation every material substance

has once been liquid or even gaseous and has partaken of variously qualified vibrations of this force and as they again evolve out of concrete material into vegetable, animal or human they immediately co-relate their atoms and respond to the qualified vibrations of life to which they are related. Iron and quinine, one a mineral the other a vegetable, act as tonics when taken into the human system because as they mingle with the fluids of our bodies they attract and respond to the vibrations of Mars, excite activity and give impulse to the vital parts of the body. This appears as a simple chemical action, but all chemical action is a life-process evolving heat, electricity and light,—three names for differently qualified vibrations of the one universal creative energy.

Astrology is a profound science founded upon the immutable laws of the universe which designate those modes of motion by which Nature propagates herself and continues to be, and without which no life could exist. It is the truth around which every mythological story has been woven by the Greeks and Romans, and around which every religion from time antedating that of Christna and Buddha of the Hindu, down to our more modern sects has been built.

"It is ascertained that the prejudiced mind acts upon the further development of individual power as the stiffened muscles of a paralyzed arm or leg act upon the usefulness of the physical body."

MISCELLANEOUS

WAGES VS. SALARY.

IT has been repeatedly asserted that wage advances have not kept step with the rise in the cost of living. While the tables of index values that have been widely commented on as the existing tide of prosperity has risen higher and higher have not taken any account of the advances in wages, and there are no tabulated statistics on the subject, it is safe to say that the complaint often heard that labor has not been advanced in proportion to the cost of living is applicable more to salaried employes than to artisans and unskilled labor in industrial lines. The fact is that the advances granted in shops, factories and mines have been to a very considerable extent voluntary, and come from the recognition by employers of the fact that demand has outrun supply. The shifting of workmen from the less profitable lines to those which put up wages most promptly puts many of the advances really in the light of competitive offers of employers who would increase, or at least protect against decrease, their present working forces.

That the recent advances in wages in numerous industries should have come on top of two, three or more preceding ones in the past few years does not necessarily argue that the greatly enhanced labor cost of manufacturing is becoming a handicap. Increased purchasing power of the great

army of the employed should only add height to the wave of business and cause it to roll on with greater momentum. But there is real danger in this connection, in the startling additions more recently made to the cost of manufactured products through the inefficiency of labor. Right here is prosperity's menace to the continuance of prosperity—the demoralization to labor resulting from its scarcity, also the lessened return it has given for higher wages.
—*From the Iron Age.*

STOP THE PAPER.

The bookkeeper of a sportsmen's publication received a letter one day, from an old subscriber, stating that he had long read it with interest and was aware that it was time to renew his subscription, but did not wish to do so, as he would not need it in the future. It was not noticed that the postmark was that of a town in which a state prison is located, but the postscript was eloquent. It said: "P. S.—I am to be hung next week."—*Forest and Stream.*

Little Pet (before retiring): Mamma, may I pray for rain?

Mamma: Y-e-s, if you want to; but why?

Little Pet: Susie stuckup didn't invite me to her picnic tomorrow.—*Illustrated Tid Bits.*

HOW TO COMMUNICATE TELEPATHICALLY.

ALTHOUGH communications are constantly taking place without objective consciousness, it does not follow that one may not direct his messages at will. This is especially applicable to what is known as "absent treatment," which, by the way, has suffered much at the hands of pretenders as well as at the hands of those who, having the knowledge, misused and overused it through mercenary motives.

If you desire to aid one—mentally, morally or physically—at home or at a distance, you may readily do so after you retire.

When the objective mind is asleep or is in abeyance, the subjective mind (which never sleeps) is the more active. Therefore, just before dropping asleep hold the thought of helpfulness on and for the one whom you wish to benefit.

What takes place? Your messages are received by the nonsleeping mind (the subjective) of the one to whom they are sent. It is not as a message coming from you direct, but indirectly—i. e., the recipient, during his waking hours, will be impressed to follow an impulse coming from he knows not where; an impulse that will be wholly the result of your desire; an impulse to spur himself on to higher aims, greater ambition and the exchange of hope and courage to displace fear and discouragement; an impulse to lay hold of every hygienic measure for the restoration of health; in other words, whatever you desire for him he will desire for himself,

if you hold the thought sufficiently strong for him to get it subjectively.

A word of caution. To secure the best results it is neither necessary or wise to inform the person of your intentions unless you are assured that he or she is in full sympathy with your undertaking; otherwise you will be obliged to work against possible prejudice and preconceived ideas.

While there is almost unlimited power in the projected thought of a trained mind I must admit that much of the so-called absent treatment resolves itself into self-treatment, as in thousands of cases no thought whatever is projected at the time of treatment.

A few persons become wealthy by thus trading on the credulity of a gullible public! 'Tis true many were helped by merely thinking they were being treated at a certain time and by a certain person—so effective is the power of auto-suggestion.

A ROUND TRIP.

Many a teacher has found himself repeating year after year some favorite story without considering the logic of it until called to halt by a small boy listener. So it was with Mr. Frisbie when he told his pupils this year as usual of a certain Roman athlete who every morning swam the Tiber three times.

As the detail of this achievement burst upon him, little Willie Barns nudged his next neighbor and snickered audibly. The professor undertook to rebuke him.

"Willie," said he, "you seem to see something very humorous in this."

Will you explain to the class what it is? Do you doubt that he could swim the river three times?"

"No, sir, it ain't that!" gasped little Willie. "But I was wondering why he didn't make it four times, so as to get back to the side where his clo'es were."—*The Chicago Courier*.

BATTLE CREEK, Mich., Nov. 17.

A parallel has come to light in the death of Gen. William R. Shafter and Thomas Ford, a farmer of Yacey township. They were born on the same day in Galesburg, attended school together, enlisted for service on the same day in the civil war, were mustered out on the same day, died on the same day, Nov. 12, within a few hours of each other, and were buried on the same day—Thursday—and at the same hour. Gen. Shafter died in Bakersfield, Cal.

In choosing a profession, how many young men sit down and carefully examine their own capabilities, make a decision, and then with unremitting persistency bend every energy to the accomplishment of that purpose? Where one young man does this, perhaps ten slip, or slide, or stumble into the occupation that is nearest, easiest and most convenient, thinking only of immediate pleasure or necessity, and with no well-defined plans for the future.

Ethel—"Uncle, they say there are more marriages of blondes than of brunettes. Why is it, I wonder?"

Uncle Singleton—"H'm! Naturally the light-headed ones go first."

A NEW THEORY AS TO IRON RUST.

It has long been generally supposed that iron rust was caused by oxidation, though many chemists have been opposed to that view. The theory of oxidation has now, it would appear, been quite upset. The chemical societies of London have decided, according to *L' Illustration*, that the formation of rust is chiefly due to carbonic acid. The first phase of rust consists of the formation of carbonate of iron by the action of the carbonic acid of the air on metal. The carbonate of iron is turned into ferric hydroxid or rust. Recent experiments made by G. T. Moody prove that if it is possible to prevent iron from coming in contact with carbonic acid, it (the iron so sheltered or protected) can lie near water for an indefinite time and there will not be the least trace of rust seen on it.—*The Circle*.

THAT'S SO.

"I don't wonder that prima donnas are so scrappy."

"What's the answer?"

"They nearly all get their early training in church choirs."

Star Actor: I must insist, Mr. Stager, on having real food in the banquet scene.

Manager: Very well, then; if you insist on that, you will be supplied with real poison in the death scene.—*Boston Transcript*.

A SPOILED NATURE.

Luther Burbank, the plant wizard, showed last month to the students of Stanford university an apple that was sweet on one side and sour on the other.

"This apple shows us," Mr. Burbank said, "how different treatments will have different effects. It shows how environment causes the most radical changes."

"As in apples, so in men," he said. "There used to live in Santa Rosa a good, kind man, but unfortunately he married a shrewish wife, and the woman changed his nature."

"One morning after his wife had called him a good-for-nothing loafer and snatched his breakfast away, he started off hungry and sore, for work. A sour-looking woman entered the car he was on. She got into a violent dispute with the conductor over her change. Finally, red with rage, she looked about her and said:

"Is there a gentleman in this car who will stand by and see a lady insulted?"

"The hungry man whose nature had been spoiled rose eagerly.

"Yes, madam," he said, 'I will.' "

AFTER we come to mature years, there is nothing of which we are so vividly conscious as of the swiftness of time. Its brevity and littleness are the theme of poets, moralists, and preachers. Yet there is nothing of which there is so much—nor day nor night, ocean nor sky winter nor summer equal it. It is a perpetual flow from the inexhaustible

fountains of eternity:—And we have no adequate conception of our earthly life until we think of it and live in it as a part of forever. *Now* is eternity, and will be to-morrow and next day, through the endless years of God.—*Horatio Stebbins.*

A MATHEMATICAL WONDER.

Jedediah Buxton was the greatest prodigy of mathematics that ever appeared in England. His education was very limited, and he had never been taught arithmetic or indeed any branch of mathematics, so that his abilities in this respect were peculiarly natural. He would walk over a piece of land and tell with exactness how many acres and square rods were contained in it. His memory was so great that while resolving a question he could leave off and resume the occupation again the next morning or a week, a month or several months later and proceed regularly till it was completed.—*Way Cross Journal Ga.*

If a man conquer a thousand times a thousand men, and another conquer himself, the latter is the greater of the two. Think, for a moment, of some forest giant; note its massive gnarled stem, its labyrinth of branches and its graceful foliage. This is the form sheathing of a living entity, whose astral shape, clear-seeing, eyes can view in all its beauty. May we rise in harmony with the highest vibrations.—*Science and Key of Life.*

APPENDICITIS

Not At All Necessary To Operate In Many Cases.

Automobiles and Appendicitis scare some people before they are hit.

Appendicitis is often caused by too much starch in the bowels. Starch is hard to digest and clogs up the digestive machinery—also tends to form cakes in the cecum. (That's the blind pouch at entrance to the appendix).

A N. H. girl had appendicitis, but lived on milk for awhile—then Grape Nuts and got well without an operation.

She says: "Five years ago while at school, I suffered terribly with constipation and indigestion." (Too much starch, white bread, potatoes, etc., which she did not digest.)

"Soon after I left school I had an attack of appendicitis and for thirteen weeks lived on milk and water. When I recovered enough to eat solid food there was nothing that would agree with me, until a friend recommended Grape-Nuts.

"When I began to eat Grape-Nuts I weighed 98 lbs., but I soon grew to 115 lbs. The distress after eating left me entirely and now I am like a new person."

(A little Grape-Nuts dissolved in hot water or milk would have been much better for this case than milk alone, for the starchy part of the wheat and barley is changed into a form of digestible sugar in making Grape-Nuts.) Name given by Postum Co., Battle Creek, Mich. Read the

little book, "The Road to Wellville," in pkgs. "There's a Reason."

APPLES AND GRAPES AS HEALTH FOODS.

BY MARION HARLAN, in Chicago News.

THREE thousand years ago the royal author of an incomparable love song wrote:

"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." And again: "Comfort me with apples," or, as the marginal reading has it, "straw" (old English for "strew") "me with apples." This same kingly bard was the first horticulturist of his age, knowing, as we read elsewhere, the name and properties of every growing thing "from the cedar of Lebanon to the hyssop upon the wall." The exalted rank he assigns to the apple tree is therefore worthy of respect, and has been abundantly confirmed by latter-day pomologists and dietitians. An eminent English authority upon food values says: "Eat uncooked apples constantly, although of course, in moderation, and years will be added to your life, while the evidences of age will be long in coming."

After explaining that apples contain more phosphates in proportion to their weight than any other articles of food, fish not excepted, he adds: "Phosphoric acid contains the least amount of earth salts, and for that reason is probably the nearest approach to the elixir of life

THE STELLAR RAY.

known to the scientific world. If you want to live long and to retain your youth at the same time, eat plenty of apples, drink only distilled water and eat as little bread as possible."

The case of Horace Fletcher, the health culturist, is an interesting example of what abstinence in diet and intelligent exercise of the muscles will do for a person. While still a young man, Mr. Fletcher found himself a physical wreck, a victim to three chronic diseases. His health was so poor that no life insurance company would accept the risk on him. Concluding that one of the troubles with himself, as with a great many others, lay in eating too much. Mr. Fletcher carved out a system of living for himself, and by sticking to it faithfully, cured himself. He found that considerably less than the average mortal considers sufficient to support life was ample for his needs. After five years of self-cure he was able to make prodigious runs on his bicycle, and astonished physical experts by the ease with which he performed the severest forms of exercise. One of Mr. Fletcher's cardinal maxims of health relates to chewing the food. He thinks all food, not only solids, but milk, soup, oatmeal, should be manipulated with the tongue to the vanishing point.—*Ex.*

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in

these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay, I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago, I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time. Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

This talk of will power is not mere preaching or nice bookish stuff. Try it. It's there, somewhere in you.



I Have Been Arrested By the New York Doctors. **WHY?**

Because I was a harmless or dangerous pretender? No. But because I had discovered a method to relieve human suffering. Because I had discovered and set forth a new science.

A science that teaches and reveals the natural laws of nutrition that govern the human body;

A science that will teach everyone who can read how to select and combine their food so as to produce chemical harmony in the stomach;

A science that will remove the primary causes of a tremendous amount of suffering and disease;

A science, therefore, that interferes with the drug doctor's business.

This is why I have been arrested. This is the crime I have committed against my State and my Country.

I assert in all my writings that I can establish perfect chemical harmony between the body and its building material (food), and when this is done stomach and intestinal troubles will disappear, and a perfectly natural or healthy condition will follow.

According to the doctors, my crime consists in actually doing these very things.

**The charge made against me is not giving medicine,
but relieving human suffering without it!**

This is my crime; this is the harm I am doing. I have committed nearly one thousand of these **CRIMES** within the past two years and shall continue to commit them **unless every court in the state of New York, together with the Supreme Court of the United States, decides that it is a crime to relieve human suffering without drugs or doctors.**

This case involves the basic principles of our constitutional liberties, and I will fight it to the **highest court in this nation** unless my constitutional rights are granted me before it reaches that tribunal.

Every individual **who loves liberty and hates tyranny** should read the history of this case, which I have written in a document called "Medical Legislation." I send this free upon application.

My references are:
Pub. Stellar Ray,
Health Publishing Company,
Physical Culture Publishing Company
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Any reputable Commercial Agency
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Let me tell you FREE what the future has in store for you, whether the coming years hold out riches that you could grasp, if you but know it, whether marriage and a happy home may be your blessing, and whether Fame will knock at your door. The stars will tell it all.

Let us show you how to take advantage of the good fortune that is ready to help you if you knew how and when to act; let us point out the pitfalls and swamps of failure that are in your path, and tell you clearly how to avoid them. How can I do this? By the grand old science of Astrology, which is acknowledged by all thinking men as the only reliable way to foretell the future. By an Astrological System different from that of any Astrologer living or dead.

I am an Astrologer and for many years I have forecasted the future of thousands of delighted patrons all over the world. Some of these patrons are undoubtedly in your own town. I claim to be able to draw for you a picture or Horoscope of your life, past, present and future, that will startle and mystify you by its exactness. To prove to you the ab-

solute accuracy of my Horoscopes, and to show you how thoroughly practical and helpful they are, I will send you, absolutely free, on receipt of a two cent stamp to pay postage, a trial Horoscope or Astrological reading. Simply send date of birth, sex, whether married or single, and you will be surprised at the truths I will tell you. I make this free offer to awaken interest in my work, and to spread broadcast the truths of Astrology as I have mastered them. You will be so convinced by what I tell you of the past, by my wonderful powers to read the future like an open book, that you will write to me in all times of trouble and worry and when you want advice about speculation, business, marriage, travel and the future.

Remember that the Horoscope or reading that I send you costs you absolutely nothing. It will be sent sealed, and all your letters will be sacredly confidential.

Read the testimonials printed below which are published with full permission, and are only a few of the thousands and thousands I am constantly receiving.



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TOLD MY LIFE CORRECTLY.

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"Had you not understood your science thoroughly you could not have told my life so correctly. I advise everybody to have you read their lives."

Cora Knerr.



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SHOWED HOW TO GET HAPPINESS.

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"I am more thankful to you than words can tell for showing me how to attain happiness out of life."

Marie S. Kuhn.



CAROLYN E. WILKINS.

TOLD THE FUTURE TRUE.

Winthrop, Me.

"In 1901 you cast my Horoscope and not only told me what was true of myself then but of events that have since happened."

Carolyn Wilkins.

The Money and the Marriage Came as Predicated.

Ironville, N. Y.

The Life Reading, prepared three years ago, was correct. You said I was to have some little amount of money left me unexpectedly by a distant relative, an elderly lady. This has come true, and from a source I had no idea of at the time. What you foretold regarding marriage is also true.

MRS. DE MURRAY.

If you want to make your future successful and know what it contains, write me at once

I will send the free Horoscope immediately without any charge and I will reveal the future certainly and without failure. I will tell you the history of your life from the cradle to the grave, what you can expect as your share of happiness, what failures may overtake you unless, having my predictions, you are in a position to avoid them. I will tell you

things about yourself that you believe no one else knows but yourself.

Therefore, write at once. Simply send your full name and address, the date of your birth, your sex, whether married or single, and enclose a two cent stamp for postage, and the Horoscope or star reading will be immediately sent you in sealed envelope free of charge. Address.

Prof. Edison, 89 Fifth St. Binghamton, N. Y.

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Worth a Fortune



So says the famous writer, **Ella Wheeler Wilcox**, in speaking of that little wonder of a book "How to Wake the Solar Plexus."

This book was written by **Elizabeth Towne**, editor of **The Nautilus**. Since its

publication over 50,000 copies have been sold in all parts of the civilized world. It has recently been translated into German.

The book teaches that in every human being there is a **solar** or **sun centre** consisting of a delicate net work of nerves located back of the stomach.

This centre acts as a **storehouse of energy and power**. This book tells how to **free** this energy and restore the Solar Plexus to a natural, normal condition, where it will **radiate** life and power to the whole body.

It tells how, by deep breathing and right thinking, you may arouse the Solar Plexus and outgrow fear, anger, hate, worry and develop concentration.

"Your book was of more benefit to me than \$800 paid to doctors," writes one man.

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Send **25c today** for a copy of "Just How to Wake the Solar Plexus."

You never read anything exactly like this book. **WILLIAM E. TOWNE**, Dept. 17, Holyoke, Mass.

A Peculiar Experience

A friend of mine had a peculiar and very interesting experience in using the "**Solar Biology**" system of character reading. By this system my friend was able to tell a woman, whom he had just met for the first time, certain things in her life which she supposed no living person was familiar with.

My friend accomplished this simply by applying the scientific principles of "**Solar Biology**," the greatest book on character reading ever published.

This book gives a new, exact, scientific and easy method of reading character according to the position of the earth, moon and planets at time of birth. It is very different from ordinary astrology.

This book explains at length, as no other book does, the *mysteries of the zodiac*.

A recent writer in *The Word*, speaking of the marvels of the zodiac, says: "Everything which has being has also its zodiac, for the zodiac is the law according to which everything comes into existence."

* * * The atom has its zodiac, the molecule its zodiac, the cell also has its twelve signs of the zodiac, each stone, each plant, each animal, has its zodiac; every organ in the physical body has its own zodiac. All the organs, each having its own zodiac, exist in and are controlled by the larger zodiac of the whole physical body."

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I have been thinking for a long time of putting these facts before the readers of "STELLAR RAY," of giving them the benefit of my experience in the search for knowledge, for, like many others, I have wondered if there were a reason for keeping the earnest seeker after truth in ignorance, or whether the average writer on this great subject was not himself in possession of the facts.

There is a Sacred Promise to all who wish to learn, that they shall possess the promised power, the greatest of all powers, that of successful living and as yet so far as the ordinary mind can see, few possess it. There are, however, some great masters who are able and willing to initiate those prepared to find the truth. In the past few years a great deal has been said on the wonders performed by the students of the rudimentary sciences known as Hypnotism, Personal Magnetism, Magnetic Healing and the like. Hindoo fakirs have been looked upon as supernatural beings, and yet the things which they do and which surprise us so much are childish when compared with the possibilities of the higher knowledge of the Hidden Forces. Once this knowledge is acquired, we have at our com-

mand the most vital energy, the most magnetic power, to attract and to compel, to make ourselves masters, to conquer fate; in short, we have at our command the wildest elements known to mankind. That these things are possible is obvious, for we have the direct promise, "And greater things shall ye do as I go to the Father." Believing that all the readers of this magazine are earnest seekers after the truth, I want to call their attention to a book of infinite wisdom which recently came to my attention. It is called "Self-Development and the Hidden Forces," and is published by the Central School of Psychology, 3 B. Building, Rochester, N. Y. As I am acquainted with the Superintendent of the School I have arranged so that any reader of "STELLAR RAY" can obtain a copy of this book, free of all charge, provided they mention the fact that they read this article in this publication.

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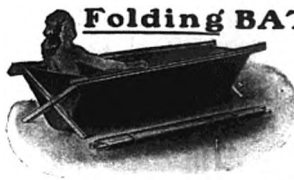
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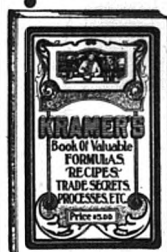
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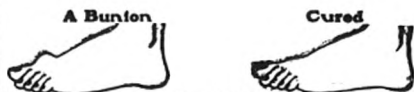
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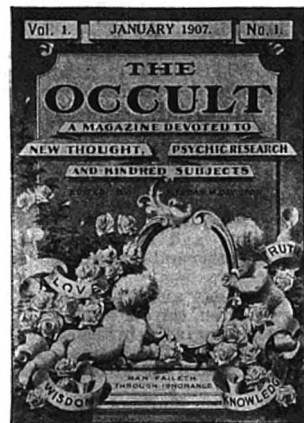
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